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RAINBOWS IN HAWAII

Duncan M. McAllister

Rainbows have always fascinated me; I regard them as one of the most beautiful of all of Nature's beautiful phenomena, apart from their scriptural significance. This is a supreme Rainbow Land; the frequent showers are often accompanied or followed by that brilliant prismatic display arching some part of heaven and earth. When I am enshrouded in a mental cloud, I try to believe there exists a radiant spiritual rainbow, indicating a quick return of sunshine to the soul, if I will bravely weather the storm that caused the cloud.

—*Extract from Letter to A. L.*



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CAUGHT IN A SPRING BLIZZARD

A company of naturalists are caught in the high mountains of Idaho, in a spring blizzard. Though somewhat disconcerted with the surprise of the storm, the beautiful snow effects are a consoling recompense to the people, if not to the animals.

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The Church Union Movement*

By Elder James E. Talmage, of the Council of the Twelve

We hear a great deal about unity in this day and age, about combinations and associations of interests hitherto divided. Even the evil one has accomplished a great deal through the unity of his followers. Union is a means of strength, both in the accomplishment of good and in the doing of evil.

Proposed Merger of Churches

All of us who have kept abreast of the times, who are acquainted with the trend of human thought and endeavor in matters religious, must have been impressed by the movement having for its object the prospective combination of churches. A merger has been proposed, by which the different denominations and sects shall be brought together under general control, this according to the first proposition. It has been pointed out that in even small towns and villages and rural sections throughout the country, vast sums have been expended for the erection of houses of worship in which are generally found but small congregations at the hour of service; and the term "over-churched" has gained currency. Only recently, in this city, representatives of many sects assembled and took steps toward bringing about such a union.

It is significant, very significant indeed, that denominations which but a short time ago were in open hostility to one another are now willing to come together and talk compromise and actually take steps toward perfecting a combination of forces. This has been very widely ascribed as in part due to the conviction that has fastened itself upon the minds of men, that the church as an institution—not this church or that, but

*Address delivered in the Assembly Hall, Salt Lake City, Sunday, March 14, 1920.

the church in general—has very largely failed, failed the people in their hour of need, failed to bring comfort at the time of war and pestilence and trouble, failed to point the way in the midst of calamity.

Now the first proposition was that the effort should be directed toward bringing the different denominations together as one organic church. "Union" was the slogan, but the promoters of the scheme very soon found the difficulties they had to encounter to be practically insurmountable. Sects did not want to give up their creedal characteristics, their ordinances, their rites and ceremonies; and therefore the purpose was narrowed somewhat, and was announced as an effort toward co-operation. It was proposed that the different denominations should maintain their autonomy but should cooperate one with another under the direction of a general presiding board or council. But that in turn was found to be too unsteady an aim and too great an undertaking. So at present the proposition is that churches shall be brought into a federation, each maintaining its individuality and voluntarily cooperating with the rest.

Statement of an English Churchman

To show you that men in high station and men who speak with authority in the different churches have fears for the future, and are convinced that only in union can they hope to survive as living institutions among men, I take occasion to read to you a dispatch from London, dated February 28th; this being the utterance of the Bishop of Durham, a high prelate in the Church of England. It was published in the United States as a press dispatch:

"Urges Drawing of Churches Together—Durham Bishop says Society is Threatened by Forces which Repudiate Christian Faith—London, Feb. 28.—(By the Associated Press.)—Bishop Welldon, dean of Durham, declares, in an interview, that 'society is threatened by forces which repudiate the Christian faith.' The bishop has just returned from a conference on Christian reunion at Oxford, which was attended by both conformist and nonconformist ministers. There was a general agreement, he stated, as to the necessity of drawing churches together.

"'The world is rocking under men's feet,' he said. 'Society is threatened by forces which repudiate the Christian faith and the Christian moral code. The church runs a grave risk of losing her influence upon national life. The decadence of regular church-going has long been a cause of anxiety. The statistics of divorce are alarming, and it may be necessary to rebuild human morals from the foundation.'

“Meanwhile the church is disregarded because she is divided. It is too much to expect that the world will listen to her when she speaks with many discordant voices. Unity alone will be the secret of her power. The same need which has driven political parties to coalition drives reformed churches to federation. The opportunity has come with the necessity. It is now or never. If ecclesiastical statesmanship does not avail itself of the spirit excited by the war, the chance of Christian reunion, of Christian intercommunion, will be lost, and may not recur in the life of the living people.’”

Really a Re-Union

A significant utterance is this, coming from one occupying the high churchly position of this speaker. He refers to Christian reunion, and this would intimate that there was a state of Christian union sometime or other in bygone ages, if not in recent days. This is technically true; for we know that after the passing of the apostolic dispensation, and when the Christian world, so-called, had fallen into the shades of apostasy, which were soon to deepen into darkest night, there was but one church. There were many branches, of course, or territorial divisions, and over each a bishop was placed to preside. But the bishops of the larger congregations and jurisdictions soon began to arrogate to themselves superior power, and the Bishop of Rome claimed supremacy. His influence grew until he came to be regarded as the head of the entire church, and took to himself the title of Pope or Father. He is otherwise known as the Roman Pontiff.

In the fourth century a great schism was started, when Constantine the Great adopted Christianity, so-called, and made it the religion of State. He aggrandized the city of Byzantium, in Turkey, by making it the capital of his empire, and renamed it in his own honor, Constantinople. The Bishop of Constantinople claimed equality with the Bishop of Rome and took to himself the distinguishing title of Patriarch. This schism continued with increasing difficulties until the middle of the ninth century—to be specific, in the year 855, when the Bishop of Constantinople or the Patriarch of what had come to be known as the Eastern Church, disavowed any allegiance whatsoever to the Pontiff, or Pope of Rome; and thus were definitely segregated the two divisions of the Catholic Church, known as the Eastern and the Western, comprising respectively the Greek Catholics and the Roman Catholics.

So there was a time when unity existed in the church; but that church was an apostate organization, as a rational interpretation of history clearly demonstrates. The tyranny of the Roman Church, through the exercise of its arrogated sovereignty

in temporal affairs, led to the epochal upheaval in the sixteenth century, known to us as the Reformation; and out of the travail of those times arose the Church of England, which was organized by act of Parliament, and its head was named and confirmed by act of Parliament, the king,—a strange way indeed of choosing a leader for the Church of Christ.

Names of Sectarian Churches

From that time on churches multiplied apace, and now they are numbered by the hundreds. Most of them are known by distinctive titles, which in nearly all cases seem to me to be well chosen, very well chosen indeed. After a careful consideration of the matter, I confess myself unable to suggest any improvement in the names of the larger denominations or churches that call themselves Christian institutions. In all respect I say this. What could be more expressive than "Presbyterian" for that denomination? I respect the name because it tells its story—that of a church governed by a power vested in the presbytery. What more expressive than "Congregational" for the denomination that believes the power of government should be vested in the congregation; or "Methodist," when we consider the particular conditions under which that church came into existence; or "Episcopalian," for members who believe that the governing authority should be and is centered in the episcopate? From their point of view the founders and promoters of these and other sects have chosen wisely, and I know not how they could amend their names so as to tell the story of their profession more definitely than do the names now current.

They are churches that have been formed by men, and the men who formed them had the right to name them and had the right to give expressive names. Not one of the sects claims to be anything else than a man-made church. Their history demonstrates the fact, for one and all. Not a single denomination, save only the Catholic Church, which is known as the "Mother Church" as distinguished from an offspring or sect, claims to be in possession of the Holy Priesthood given of God. As human institutions many of the churches have done and are doing splendid work. They have erected hospitals, they maintain seminaries and schools, they foster libraries, and they are accomplishing much in community life. A large part of their work has been taken up during recent years by undenominational organizations such as the Young Mens and Young Womens' Christian Associations, for which organizations I have in my heart much of commendation. With all their mistakes, upon which some critics have dilated, perhaps to an extreme, those organizations have done and are doing much good work.

They do not make any claim to the possession of the power of the Holy Priesthood, any more than do sectarian churches.

It would be folly indeed to say that men could come together and form a church and originate the Priesthood in their midst. The power to speak in the name of man can be given by man. Your legislature empowers judges to speak in the name of the state. Your city commission empowers its appointees to act in the name of the municipality; but the city cannot legislate for the state, nor the state for the country. And, similarly, each of these churchly organizations, formed by the voluntary association of men on their own initiative, acting under the constitutions that men have drawn, may be of worthy purpose; but they can never be anything other than organizations of men. No matter though they flourish like the green bay tree and number their adherents by the hundreds of millions, they could not originate the power of the deacon in the Priesthood. So I say, regarding themselves as man-made institutions, as they themselves do if they consider the facts of their origin, though some claim otherwise because they do not understand the facts, they have a right to coalesce if they want to, they have a right to combine and to merge one with the other if they so desire; and probably some good will come out of their cooperation.

An Inter-church Conference

I hold a clipping from the *Portland Oregonian* of February 29th, 1920; it is a thoughtfully written editorial referring to a recent conference held in Philadelphia, which was composed of delegates elected by many denominations to attend the Inter-church Conference. The writer commends the action of the gathering, and quotes a paragraph from the proceedings:

Realization of a large measure of practical church union is brought appreciably nearer by adoption of a definite plan by the delegates to the interchurch conference held recently in Philadelphia, and a feature that may account for the interest with which it is being received is that it contemplates large-scale enlistment of laymen in the business and administrative departments of the enterprise. Another definite and encouraging phase of the plan, from the point of view of those who advocate ultimate elimination of as many superfluous denominations as possible, is that it looks toward more complete union in the future, without in the meantime waiting for adjustment of a multitude of details that now stand in the way of actual erasure of denominational lines. The new plan proposes that subscribing churches shall retain autonomy in "purely denominational affairs," but it includes this highly significant declaration:

"In taking this step we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have cooperated whole-heartedly in such visible body in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual."

The Movement not New

Proponents of the scheme for church federation are in a confessed quandary as just how to proceed to give proper recognition to the divergent and antagonistic creeds rituals and beliefs of the different churches, and yet amalgamate them under one general head; and in this difficulty they are looking toward Rome. This is no movement of the last year or two. It has been developing for a long time. Students of church history and of contemporary events may remember that as late as 1896 there was a very serious agitation, together with much discussion and some heated debate, concerning the question of the validity of the so-called priesthood or the priestly orders belonging to the Church of England; and in that year Lord Halifax, who was chairman of the Church Union organization, conferred with the Vatican authorities, inquiring as to the possibilities of a union being effected between the mother church of Rome and the English Episcopal Church, or the Established Church as it was and is called. The question naturally arises, if the Church of England felt that it had the authority of the Holy Priesthood why should it have thus appealed, directly or indirectly, to the Pope of Rome, for official recognition? The movement was favored in the interests of unity and peace by the English premier, Mr. Gladstone, and the Pope—the acknowledged head of the Church of Rome and the self-styled Vicar of Christ—appointed committees and boards of investigation, composed of learned men, to review the history of previous applications of the sort, and of earlier pontifical action; and as a result Pope Leo XIII issued an apostolic letter dated September 13, 1896, under the title of “Anglican Orders” in which, after reviewing in very careful manner the matters leading up to the question at issue, and after considering the reports that had been made by the committees and other organizations appointed to investigate the subject, he presents this decision:

Wherefore, strictly adhering in this matter to the decrees of the pontiffs, our predecessors, and affirming them most fully, and, as it were, renewing them by our authority of our own motion and certain knowledge, we pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

Apostasy Admitted

Now I want to ask you whether, in reason, the Church of England would thus have knelt, figuratively, at the feet of the Pope and prayed that he would recognize the validity of their orders, if they thought for a moment that their own self-styled priesthood was valid? Since that time the literature of that church has been directed towards demonstrating that the

Church of England did not originate under Henry the Eighth and was not called into existence by act of Parliament, but was only regulated thereby; that it had before ecclesiastical power and a priesthood, which I venture to say the facts of history do not support. For you know, away back in the sixteenth century, just after the Reformation had got well under way, and soon after the Church of England had been constructed—I cannot say born—that church placed in its official ritual certain directions for the government of its ministers, and among the homilies which were incorporated was one on the peril of idolatry. That is still published in the English book of common prayer and rituals, and is prescribed to be read in churches, under certain conditions. The declaration reads, word for word, in this wise:

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more.

Now, as that was issued about the middle of the sixteenth century, the eight hundred years or more of acknowledged abominable idolatry, which had fastened itself upon all degrees and classes of individuals, dates back to the middle of the eighth century.

*The Congress of 1915**

In the year 1915, as incident to the great celebration in San Francisco on the occasion of the opening of the Panama Canal, there was held a Congress of Religious Philosophies,—not a parliament of churches, but a congress of distinctive religious philosophies. On the elaborate program one day was set apart for the consideration of Christian philosophies, or for the hearing of churches, through their duly accredited representatives, that had distinguishing philosophies for their bases. The program had been made up with great care; and for that day the churches invited to participate comprised the following: The Roman Catholic Church, the Greek Catholic Church, one representative for all Protestant churches, and the Church of Jesus Christ of Latter-day Saints,—those four and no more.

In conversation with the officers who had made the program I ventured to ask some questions, for I had been appointed by the authorities of the Church of Jesus Christ of Latter-day Saints to be there as its representative and had the honor of delivering an address on the subject of the philosophical basis of "Mormonism," I say, in conversation with them,

*See *Improvement Era*, Vol. 18, No. 11, September, 1915, pp. 947-964, for Dr. Talmage's address.

I asked them how it was that they had come to invite us, when there was no representation offered to Baptists, nor to Methodists, nor to Episcopalians, distinctively, nor to Congregationalists, nor to Presbyterians, nor to any others of the sects of the day. I ventured to say, in putting the question: "I know what reply you will have to make, but I am heartless enough to want to hear you make it, so please answer my question." The answer was to this effect: "Well, when we really studied out the matter we discovered that these different sects had no distinctive claims, so far as divine authority is concerned." "Well then, why did you invite a representative of all the Protestant sects in general?" "Out of courtesy. We admit that was inconsistent, but in the interests of courtesy we wanted to give them a hearing through one representative for all." "I want to go a step further: Why did you invite the Roman Catholic Church?" "Because the Roman Catholic Church claims to possess the Priesthood by descent, as you claim to possess it by restoration." I said: "You have studied the subject well. I know that your reply is the only one you could give. I have one other question to ask: "Why then did you invite the Greek Catholic Church to send its representative?" The answer was: "The chasm that divides the Eastern and the Western Catholic Churches is now time-honored; it dates back so far that we did not feel that we should pass upon the question as to which of them was right or which wrong. The easiest way out of it was to invite them both."

But, mark you, the representative of the Roman Catholic Church was not present. The representative of the Greek Catholic Church made a fervent appeal, in the interests of Church unity, and declared, in behalf of his people, that they were prepared to go back to Rome and acknowledge the Pope as the shepherd of the whole flock. The delegate was a man of standing, an Archimandrite, in the Greek Catholic Church.

The representative of Protestant sects in general made a plea for church union. He said in effect: We are scattering our efforts. We are accomplishing little or nothing and we want to get back into one fold and be under the one shepherd,—plainly indicating readiness to open negotiations at least with the Church of Rome and its Pontiff for recognition and affiliation.

Recent Appeal to Rome

Now let us come down to more recent times. Last March there set out from this land a body of Episcopal clergymen, including three bishops, who made their way to Rome. The latest preceding application for recognition of the Episcopal priesthood was made in 1896, as I have said, and, in the ex-

pressive vernacular of the times, that was absolutely turned down by the Pope. In 1919 the delegation set out, not from England but from America, and went to ask that the Pope appoint representatives of the Roman Catholic Church to take part with the other Christian denominations in the forthcoming World Conference on the Faith and Order of the Church, which is announced to be held during the coming summer; and dispatches sent after these delegates had had an interview with the Pope were widely published in the press of this country. Let me read to you a paragraph or so from the *Literary Digest* of June 21, 1919, page 34:

The pontiff is reported to have told the visiting clergymen that it was not possible for the Catholic Church to take part in the proposed World Conference on the Faith and Order of the Church, but as the "successor of St. Peter" he declared that "the Vicar of Christ has no greater desire than that there should be but one fold and one shepherd." The dispatch published in the daily press gave this further account of the visit:

The Pope added that the teaching and practise of the Catholic Church "regarding unity of the visible Church are well known to everyone, and therefore it would not be possible for the Catholic Church to participate in the proposed conference.

The Pope explained that he in nowise wished to disapprove of the participation in the conference of those who are not united to the chair of St. Peter, but, on the contrary, he earnestly desires and prays that "those who take part in the conference may, by the grace of God, see the light and reunite with the visible head of the Church, by whom they will be received with open arms."

After the visit to the Vatican the deputation issued this note:

"The deputation regrets that the Roman Catholic Church will not be represented in the world conference, as substantially all the rest of Christendom has promised to cooperate. The preparations for the conference will proceed and the deputation will continue its work, until invitations are presented to those communions which have not yet been reached."

The Roman Catholic Church would have stultified itself had it answered otherwise the application made in 1896 by the commission under Lord Halifax, from England, or that of 1919 by this body of Episcopal clergymen who set out from America; because the Catholic Church does claim to possess the power of the Priesthood by descent, and on the basis of that claim it must consider all sects and all other denominations as fundamentally wrong in any claim they may assert to organic membership in the Church of Christ. It is interesting to note that the *Churchman*, an Episcopal publication of influence, published in New York, expresses its feeling in this way:

The Roman Church is such a communion. It has been asked to take part in the conference. It has refused to do so. But it desires that those who may take part in the conference may see the light and return to the open arms of the mother Church. For these kind wishes, many thanks!

Undoubtedly, in the years that are to come we shall journey to Rome again, and even again, we shall be told, as often as we journey thither,

what we long ago knew, that there is only one way by which Rome can approach the question of unity—the submission of alien communions. It is well for Christendom that Rome is obdurate and is not wise enough to make concessions. Were she more flexible, more statesmanlike, some fine day she might by a winsome show of yielding entice Anglicanism back into her motherly arms. That would be a tragic event for Christendom.

Position of the Church of Jesus Christ of Latter-day Saints

Time does not permit me to go into details further respecting the development of this movement; but there is one important question with which we are concerned: *Where does the Church of Jesus Christ of Latter-day Saints stand with respect to this Inter-Church World Movement?* I have seen intimations in print that we are trying to get in; and those who have arrayed themselves against us are taking care to assure us that we are doomed to be disappointed. Let our stand be known: It is an absolute impossibility that the Church of Jesus Christ of Latter-day Saints shall ever be affiliated in any manner with any other so-called church. We are willing to work with other organizations for the common good, for civic improvement, and in any patriotic duty; but there can be no federation that shall include the Church of Jesus Christ of Latter-day Saints, for this Church is absolutely unique.

Remember that this Church is no sect. A sect is an organization that has sprung from some preexistent organization, or sprouted from some already existent tree, a faction or section that has been cut off, or that has cut itself off, from some institution that existed before. Even those who have been most hostile toward us have never charged us with having sprung from any other church, nor with having segregated ourselves from any preexisting community of religionists.

This Church embodies the New and the Everlasting Covenant, the Gospel of Jesus Christ, not in the sense of the letter which can be found in Sacred Writ, but in the sense of the actual living power to administer the ordinances of the Gospel. John's glorious prophecy of the coming of the angel, in the last days, having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people, has found fulfilment; and the Gospel could not have been brought from heaven to earth had it been existent upon the earth.

But some may ask, had we not the Holy Bible which contains the words of Christ, the commission that he gave to his apostles, and the rules and laws of the Gospel? Verily so; but the Gospel is no mere book record. Remember it. It is more than that. The angel brought the authority to officiate in the ordinances. True, we may learn a good deal about baptism from the Holy Bible, as to its necessity, and we can learn enough

to warrant firm inferences as to what is the true mode of its administration; but no familiarity with those things would give a man the right to baptize another.

As was admitted at the Panama Exposition gathering, the Congress of Religious Philosophies, there are but two churches today upon the earth making any claim to the possession of the Holy Priesthood, and those two are the Catholic Church and the Church of Jesus Christ of Latter-day Saints. This Church was not organized upon human initiative. It was established by dispensation from the heavens. So, I repeat, we have no part nor lot in this matter of the amalgamation and the merging of sects and denominations. So far as those earthly organizations can accomplish greater good, in bettering the condition of their members and in looking after the unfortunates, we wish them well; but the very constitution upon which our Church is established was given of God, and we cannot change it.

Ushering in of a New Dispensation

In that wondrous year of which this is the centennial, that is in the spring of 1820, God the Eternal Father and His Son, Jesus Christ, did really appear in bodily presence to Joseph Smith, and Jesus the Son of God told the boy, Joseph, to join none of the then existent sects or churches, inasmuch as they were all wrong.

We have been charged with intolerance for promulgating that thought. Remember that was not Joseph's thought. Those were not Joseph's words. He did not make that declaration on his own responsibility. He only told what Jesus Christ, the Son of the Living God, had said unto him. Wherein were they wrong? Hear for yourselves, in the Lord's words:

They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

Men may come together and effect organizations with a wondrously elaborate form of godliness, but they can never originate the power. You may fit up your homes, your offices, your church buildings, with electroliers and side-lamps, and they may be of the best kind that can be produced; but remember that without the current they will be nothing but ornaments; and you will have to get that current by complying with duly prescribed conditions.

Our answer to these insinuations, intimations, and the few positive statements that have come under my attention, that the Church of Jesus Christ of Latter-day Saints is looking for a chance to go into this great merger now proposed, let me say

once and for all, is that such a thing is impossible and, if I may be permitted to use a current paradox, it is "unthinkable."

Nor can other churches, as churches, come into this Church. Their members can come only as individuals, one at a time, for the door is narrow, the door that leads into the kingdom, and they must come one at a time through the gate of baptism, to receive the laying on of hands for the bestowal of the Holy Ghost and to be made members of this the Church of Jesus Christ. That is what this Church verily is—the Church of Jesus Christ—and in the spirit of frankness and without intolerance, and basing my remarks thoughtfully upon the claims made by churches, sects, and denominations generally, let me say that this is the only Church of Jesus Christ upon the face of the earth. I rejoice in the privilege of membership therein, with you my fellows, and pray that we may honor it and magnify it, that we may be entitled to a place in the Church beyond, the Church of the Firstborn, in the name of Jesus Christ. Amen.

Dedicated to my Sons

By Jesse N. Smith

The following was recently found by Silas D. Smith, among the papers of the late Jesse N. Smith, his father, who dedicated it to his sons, directing their attention to the following indications of a good wife:

She should be healthy, and well grown; more comely than beautiful; not old too early; with eyes that never deceive; arms strong enough to proudly bear a child of two years. Hands large enough to play the piano, soft enough to smooth a pillow for the sick, and strong enough to handle a switch when it becomes necessary to correct her forward boy. Her feet should be quick to do a kindness; her ears likewise quick to hear a mother's counsel, a husband's wish, a child's cry; but slow to listen to the flattery of the idler, or the affairs of others which do not concern her. Her tongue should be slower than her ears, but able to praise without flattery, to reprove without wounding, and to give comfort without guile. She should possess the innocence of a girl, without her ignorance and affectation; a man's firmness without his obstinacy; and a woman's mildness and patience, without her cunning.



MY NATIVE LAND

My Native Land, O Mistress of the Sea,
Fair and renowned, the Anglo-Saxon Land;
On this, my Natal-day, my heart to thee
Love turns from where the Western Mountains
stand.

The Britons' Land, the Land where Caesar came,
That Boadicea, Alfred, Harold saw,
Those who loved Liberty, bright in their fame,
Land of the Magna Charta, Modern Law!
And Chaucer's, Spencer's, Milton's, Shakespeare's
state,

Land of a people rich in varied blood,
In Art, in Science, Peace and War still great,
Realm where life's tide moves quickly to its flood:
Thy Beacon Light, O England, still burns true.
Old Land of Freedom's Dream, Hail from the
New!

Alfred Lambourne.



The Atonement Prompted by Divine Love

By Joseph A. West

When in Los Angeles a couple of years ago, I attended a street meeting with the elders of our Church, and, when it was over, engaged in conversation with a listener who seemed quite favorably impressed with what had been said. "But," said he, "there is one thing that has always prevented my acceptance of Christianity, and that is the doctrine of the atonement. I cannot understand how an allwise, omnipotent God could be the Author of a plan of human redemption involving the humiliation, abasement, and physical suffering of his only-begotten and dearly beloved Son. Being all powerful, why did he not," the stranger asked, "devise some other and easier means of accomplishing the same result?"

My answer was, that a God, omnipotent and omniscient, could and did devise the very best plan for the accomplishment of the desired purpose, and that the scriptures conclusively proved the atonement, as accepted by us, to be that divine plan. But this was not altogether sufficient to overcome his skepticism.

There is, of course, a deeper meaning and purpose in the atonement than the average mortal can comprehend. Nor is it necessary to our belief therein that we should understand all about it. The Savior told the people in his day that if they would do the will of the Father, they would know of the doctrine whether it be of God or not, without knowing all the whys and wherefores connected therewith. The whole gospel plan is founded upon faith and obedience, terms that in their final analysis, are synonymous when applied thereto. It was not the waters of Jordan that healed the leper; nor is it the waters of baptism that cleanses us from sin but our obedience to the heavenly requirement. There are some things connected with the atonement, however, that we can understand, and to me they are very beautiful.

In the whole plan of human redemption, the purpose is the preservation of the free agency of man, and through its exercise his complete redemption from the fall, including among other things:—

His expiation from individual sin;

His resurrection and immortality, and

His exaltation in some degree of eternal glory.

The Lord has said, through modern revelation, "This is my work and my glory, to bring to pass the immortality and eternal life of man."

One of the most far-reaching consequences of the fall was Adam's first or spiritual death, otherwise known as his banishment from the Garden of Eden and the divine presence; and which, according to modern revelation, is to be the last death that at the final judgment will be passed upon the wicked, when they will be commanded to depart forever from the presence of the Lord.

Through a righteous life, in which every requirement of the gospel shall have been complied with, Adam and his posterity will be received again into that glory which has been promised to the redeemed and for which the Savior so earnestly prayed, in the Garden of Gethsemane, just before his crucifixion, when he said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Being brothers of his, descendants of the same heavenly Father, but complying with the same divine requirements to which he adhered, we can, in like manner, be restored to, and exalted in, the same heavenly and divine presence. Paul says: "The Spirit itself beareth witness with our spirit, that we are children * * * and heirs of God, and joint-heirs with Christ."—Rom. 8:16, 17.

The above enumerated purposes of the atonement, all except the resurrection, are thus brought about through our conformity to the requirements of the gospel in the free and untrameled exercise of our agency; for God will neither force men to heaven nor hell, nor permit the adversary of our souls to force us to the latter place. Only by yielding voluntarily to his satanic majesty can he accomplish his diabolical purpose with respect to the children of men.

As death came into the world through Adam's transgression, so likewise will the resurrection be brought to pass without any act of ours, for the scriptures tell us that, "as in Adam all die, even so in Christ shall all be made alive," independent of anything that they may or may not do.

Many have thought that only the righteous will rise from the tomb, as they cannot see how God's purposes with respect to the human family can be promoted in any way by the wicked also being resurrected. But this is a mistake, for the word "all" in the above quotation, means "every one," both good and bad.

Just how the resurrection will be brought about we do not know; as the process is too intricate for the finite mind of man, in his present state of development, to

comprehend. Yet, this need not prevent us from implicitly believing therein. We know that God who created these wonderful bodies of ours, with all their marvelous parts working in such perfect unison; and who also created the boundless universe of which we form but an infinitesimal part, with its sublime beauty and harmony, must have power to restore to life, and to their perfect frame, all the essential elements that go to constitute a perfect body in the exact image of its former self with all its imperfections forever removed.

Scientists have for centuries been trying to discover a chemical formula of life but have signally failed. They have become so wise in the knowledge of material things that they can separate and define all the elements that constitute the human body, and behold, with their wonderful aids to human vision, the secret workings of every part of our human mechanism, but they cannot create life even in its simplest forms. They have gone so far, it has been averred, as to make a kernel of wheat with all its elements perfectly proportioned but they have not been able to make it grow. Col. William C. Hunter, in his recent work entitled, *A Book of How's and not Why's for Mental and Physical Efficiency*, says: "We do not know what life is; the secret has not been revealed. We do not know just what the soul is, or its relation to the brain, but we know there are many ties of relationship between life and soul and mind."

The gospel teaches, however, that the life-giving, intelligent, and immortal part of man is the spirit, which is in the exact likeness of the body, the growth and development of which are occasioned, according to Orson Pratt, one of the former Council of the Twelve, by the elastic force of the spirit in its effort to expand the body to conform to its spirit dimensions, and that, if the body is not stunted or deformed by some abnormal act of nature, it becomes, in every function and feature, an exact counterpart of its spirit life.

When man dies his spirit returns to God whence it came, to be by him judged and assigned to a place or sphere to which by life's probationary conduct it is entitled, there to remain until the resurrection shall have brought the body and spirit together again in an eternal union.

Some have asked in our day, as they did in the time of Paul the apostle, and have construed his answer to mean that they do not come with the same but another body, for he says:

How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. (1 Cor. 15:35, 36.)

The kernel of wheat, when planted, decays, but from within it remains springs forth a new germ of life that produces the new wheat. Is not this germ a part of the old kernel around which, by the process of growth and its affinity for kindred elements, it assembles, at harvest time, the new grain? How, otherwise, could God give to every man, and plant and animal—for all will be resurrected—his own or its own body?

It is a well attested fact that our bodies do undergo frequent changes, some say complete changes every seven years, and that many of the particles once composing them do, from time to time, enter into other forms of life; but the Prophet Joseph Smith has said that no essential, fundamental element of a man's body ever enters into and becomes a fundamental part of any other body or plant. According to this it would seem that there are certain finer elements that persist as permanent components of our bodies aside from the grosser particles.

Would it, therefore, be unreasonable to assume that when we die there may be a germ of life within the body that by the quickening power of the resurrection may bring from the great laboratory of nature all the finer essential elements of our mortal tabernacles and unite them eternally with our spirit life? Certain it is that the many feet of nails and rods of hair, etc., that the average mortal produces in an average life time are not to become a part of his resurrected personality, or it would bear no resemblance whatever to its former self—something very contrary to the teachings of the gospel concerning the resurrection of the Savior, who was exactly like his former self after his rising from the tomb.

As stated in the beginning of this article, the purpose of the great scheme of redemption is the preservation of the free-agency of man and through its exercise his eternal advancement in intelligence and power. For the establishment and perpetuity of this agency, or of human freedom, the wisest and best men of every age have been willing to make the supreme sacrifice, if need be. God also was willing to sacrifice not only his dearly beloved Son, but one-third of his primeval family, rather than see them all enslaved, so essential is freedom to man's eternal happiness and progress.

We enjoyed our free agency in heaven before we came here, but because we only knew good, we may believe that its exercise was more passive than active. To stimulate and enlarge its exercise and make it a more potent factor in the development of the race, it was necessary that Adam should be placed in a world of conflicting influences, where all things had their opposites, that the effect of each upon the human soul might be more fully made manifest.

Adam was immortal when placed in the Garden of Eden, but before he could enter upon the enlarged experience provided in the new world, he was to become mortal. This was accomplished through the violation of a law of his primeval existence, and this violation was, and had to be, voluntary on his part; otherwise the freedom of his agency would not have been preserved. Therefore, when God commanded him not to partake of the fruit of the tree of knowledge of good and evil, he added, according to the Pearl of Great Price, "Nevertheless, thou mayest choose for thyself, for it is given unto thee."

This course made necessary the great atonement of Christ, a means by which not only the full consequences of Adam's transegression might be overcome, but by which the attention and love of all mankind might be centered in him as the great Redeemer and Savior of the human race, for did he not say, "And I, if I be lifted up from the earth, will draw all men unto me?" No more powerful means of doing this could possibly be devised than the atonement, for it places us all under the greatest obligations to our Elder Brother, but for whose act of merciful compassion, our bodies would lie in the tomb eternally, and our progress as intelligent beings forever be circumscribed by the limits of our spirit life. When Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends," he meant to call our attention to his great voluntary sacrifice and the wonderful love for all humanity by which it was prompted; knowing full well that when we came to realize its true significance, it would awaken in our hearts such an abiding and intensified love that henceforth we would obey him to the very limit of our power and ability so to do. Hence he said, "If ye love me, keep my commandments." In this we also see exemplified the highest type of free agency, and yet absolute obedience to the divine will. It is upon this principle of reciprocal love between man and his Maker, that Christ will yet rule the children of men, and it will be by "Every man loving his neighbor as himself," that injustice and inhumanity will ultimately be banished from the earth and universal love become the potential force that will actuate and rule the hearts and souls of men.

Thus far we have spoken only of the love of our Redeeming Lord. While this is great beyond our powers of comprehension, that of the Father, must have been infinitely greater. Jesus said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To permit the sacrifice of an only begotten and dearly beloved Son, and he the great embodiment of divine perfection, that the balance of his children might eternally live, evinces a supreme love for humanity, intense, bound-

less, and sublime. Words cannot describe it; nor the heart of man begin to comprehend its wonderful meaning. Should we not, therefore, love God, the Father, and God, the Son, with all our minds, might, heart, and soul, and supplement that love by yielding absolute and perfect obedience to their holy and divine will?

Logan, Utah

A Southern Lullaby

When night-time falls o'er the old cabin walls,
 And the east wind fans the flowers,
 When the bird seeks rest in its safe, wee nest
 Hid deep in the leafy bowers,
 'Tis then that I hear this tender refrain,
 Floating so airily up the lane:

Sleep, my honey, so tiny and shy,
 Angels are singing way up in the sky;
 Fairies are dancing in woodland glen,
 So hie away, baby, to dreamland again.

Now through the pines a small light shines,
 A lonely speck in the gloom;
 The katydid croaks from its tireless throat,
 Hailing the tardy moon;
 Still I can hear that tender refrain,
 Floating now dreamily up the lane:

Sleep, my honey, so tiny and shy,
 Angels are singing way up in the sky;
 Fairies are dancing in woodland glen,
 So hie away, baby, to dreamland again.

Charles F. Steele

Raymond, Canada

Purity

The things divine in nature are the things of purity:—
 The broad and wind-swept prairie, stretching onward endlessly;
 The white light of the summer sun, or moon-beam's radiant glow,
 The cold, blue heights of lofty peaks, or the white and driven snow;
 The placid bosom of a lake in calm serenity,
 The charging, foaming river, rushing on eternally;
 The spicy breath of Autumn, with a glorious purple dawn,
 And the rich, brown earth in spring time, with heaven's dew at morn.
Roosevelt, Utah

Joseph H. Smart

Work Out Your Own Salvation

By Joseph S. Peery

Your father cannot save you. No one but you can. God will surely help, but you must do your part. You cannot delegate this great responsibility to another.

Dodge it though we may for awhile, we will finally come to the conclusion that the most important thing facing us is our own salvation. The quicker we act on this big thought the better, and the fewer debts we will have to pay.

"Every day is a judgment day"—every day is in the balance.

It is a great blessing to be born under the covenant, but for a child of light to throw away his heritage for a "mess of pottage" is the saddest thing of the age.

The Savior said, as recorded in Matthew 8:11-12:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

We are children of the kingdom, and we do not want to be cast out. Then let us turn from time-killing pleasure and frivolity to real service in the Kingdom of God. This service will pay the biggest of all dividends. We cannot comprehend the eternal happiness that such service will bring, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

Darling Mother Mine

Within the throne-room of my heart,
More glorious and kind
Than angel sweet or fairy queen,
A vision is enshrined.
And Heaven's light is in her eyes,
And wondrous sweet and fair
The smile that hovers o'er her lips,
Though shadowed oft with care.
I gaze upon the hallowed brow
Where threads of silver shine,
And kneel me humbly at the feet—
Of Darling Mother Mine.
Fill Malin

Beauty Spots in Southern Utah

*Geo. Stewart, M. S., in charge of Field Crop Investigations, Utah
Experiment Station*

Whoever visits southern Utah never forgets it. He may never have had a realizing sense of a cliff a thousand feet in height; he may never have wished for one. Having, however, once felt this sublime immensity, he has an abiding faith in a God of power. He has gasped at the naked grandeur and revelled in the stir of might. In the evening and morning twilights he has been translated from out his selfish shell and has

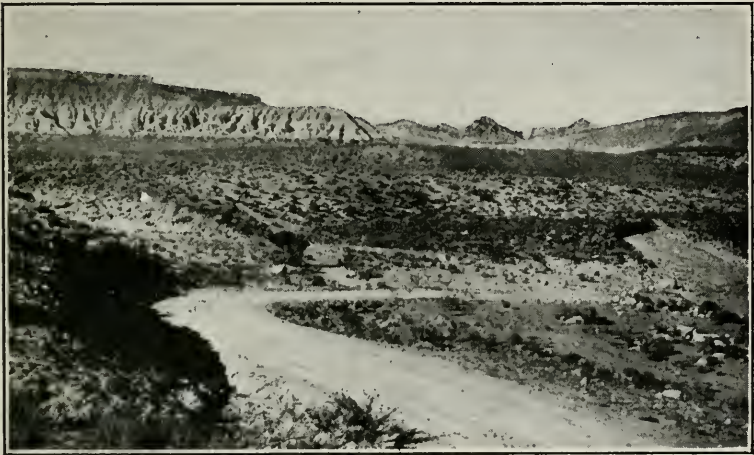


Photo by George Stewart

A dry water notch. From the road between La Verkin and Virgin City. The notch is three miles or more distant.

stood almost in the presence of revealed divinity. He knows what it is to be lifted above the wear and tear of daily grind.

But this is not all. He knows that mountains may be flat on top and deep instead of high. In the north country mountains are made of strata that are torn and bent. There are no true mountains south of Nebo where the Wasatch range terminates in a heap. Everything south and southeast of this snow-crowned peak is flat on top. The so-called mountain ranges are merely great fault scarps, on one side of which a tremen-

dous block has been uplifted, sometimes as much as 5,000 feet, as in the neighborhood of Cedar and Parowan, for example. Some distance east of Cedar the Markagunt plateau reaches well above 11,000 feet and is capped with volcanic outpouring which protects and preserves it. Southward from the brim of this vast terrace a person can look far out toward the Grand Canyon of the Colorado. Between, however, are several terraces miles in extent, each ending in a long line of immense cliffs. About midway, in respect both to distance and to geological height, is a vast terrace of massive gray and red sandstones belonging to the geologic periods known as Triassic and Jurassic.

This great terrace of sandstone is some three or four thousand feet in thickness. Here and there, where its edges are exposed, can be seen thinner strips of white, gypsum-like beds. These weather back faster than the sandstone and consequently serve to emphasize the perpendicularity of the cliffs. This great tableland is underlaid with softer shales and sands which weather faster.

The edge of this sandstone plateau is a long line of vermilion cliffs, named from their color. From the vicinity of Cedar they run southwestward to the upper Virgin and then sweep to the eastward far beyond Kanab. Streams flowing into the Colorado have cut deep canyons into this line of cliffs. Probably these streams were in their present beds when the uplift of the plateaus began, and have, in the ages that followed, filed their way through by means of sand grains rasp-



Photo by George Stewart

Cliffs on the west wall of Zion Canyon. Note the relative size of trees in base of cliffs. Lines of vertical cleavage and tendency to form arches are also easily seen.

ing continually at the stream beds. Deepening processes have been aided by the great joints, or fractures, which run vertically from top to bottom, but usually not forming continuous crevices throughout. The most magnificent of all these imbedded streams is the Mukuntuweap, or north branch of the Rio Virgin. It flows straight southward from the Markagunt and Kolob plateaus and cuts through the great bed of Triassic and Jurassic sandstones. Its valley, famous throughout southern Utah—and before long throughout America—is known as Little Zion's Canyon, the chief center of interest in the newly created Zion National Park.

II.—Little Zion Canyon

It was August and burning hot at midday, though the nights were cool and the early mornings chilly. Leaving Cedar at noon we soon passed Kanarra and out of the Great Basin. The way was down Black Canyon to Anderson and along the great fault scarp of the Hurricane Ledge to Toquerville and La Verkin. Here we turned abruptly eastward and left the Blue Pine Valley mountains in the west. Up and ever upward our good "lizzie" climbed for more than a thousand feet along a well-graded forest road. The sun was sinking low when we mounted the last grade and ran out on top of the plateau. The valley of the Virgin lay amazingly far below. A line of red cliffs was in sight a half-dozen miles to the left. A few minutes sent us gliding around a broad swell, and directly ahead there burst upon us the grandest of views. Just where the horizon should have slipped into indistinctness there flamed the sunlit cap of a broad-domed butte. The base seemed brilliant vermilion and gold carrying a mass of white which rounded upward to the middle. Right on the crest there burned a disk of cheerful red. The sinking sun set all afire with shafts of concentrated light. It was like a thousand rainbows squeezed into one point, intensified and illuminated, but with only the reds, yellows, and oranges visible in subdued yet amplified richness. When the period of semi-consciousness gave place to open-eyed wonder, we beheld a cloud of beautiful green climbing like vines upward from the base, and delicately fading into the azure warmth of evening sky. Such was our first view of the West Temple of the Virgin.

I have gazed in wonder into the fretted intricacy of Bryce Canyon, have wondered for hours in the spell of Niagara's power, have steeped in the reverie of summer moonlight on Lake Erie, and have been stirred to the inmost depths by the hazy splendor of Mt. Shasta. Mysterious, stupefying, dream-laden and glorified as was each of these in turn, they were

pitiful beside this wonderful display of unstinted splendor. It was sublime.

During the next half hour the vision maintained its glowing warmth. As the sun touched the western horizon, the display began to abate, but not so the grandeur of the scene. Softened half tones of twilight crept in. All the brilliancy was gone but none of the intensity. As we drew near, the butte grew ever broader and taller. Soon it towered above us and seemed to reach the very heavens. Twilight splendor burned down to an evening glow that was even more enchanting. Then we passed beyond the foot of the butte and turned northward up the valley of the Little Zion.

To the right loomed the East Temple, and on the left the Three Patriarchs. Far ahead the cliffs seemed to creep upon each other. A few humble farmsteads and pole fences stood out plainly against the shamrock green of alfalfa fields. Ever above towered the two long lines of precipices. Just as darkness surrounded us, the valley suddenly squared out into an

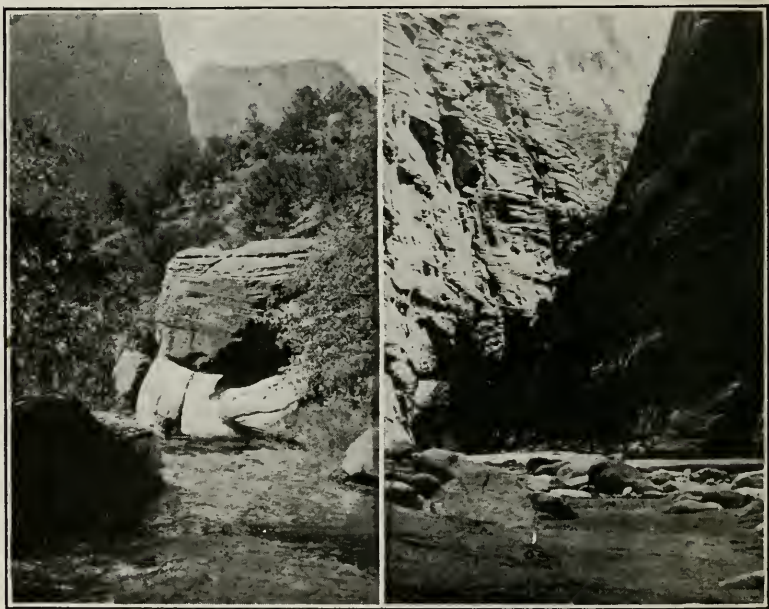


Photo by George Stewart

Left: Looking up the canyon El Gobernador in the right background, and a red sandstone boulder in the foreground.

Right: At the mouth of the narrows. A few hundred yards above this point the canyon is 2,500 feet deep and 20 feet wide at the bottom. Only about 10 degrees of sky is visible.

immense amphitheater. A moment more and Mr. Wylie welcomed us to the camp. Soon we were doing full justice to the most delicious chicken supper Mrs. Wylie ever served.

Just as we finished eating Mr. Wylie called us out to see the on-coming moon. Far overhead to the west a silver glow seized the top of the ledges and stole softly downward. Two hours later it still hung far up the cliffs as if in promise of a magnificent moonrise. Sleep pulled so heavily at our eyelids that we drew our tent flaps and slumbered till daylight.

In an instant we were up and out in the sand. The white-capped crest of Angel's Landing was tipped with sunrise. While we searched the cliffs, the Three Patriarchs took fire and then the whole western curtain of rock. Breakfast bell jingled across the sanded floor of the amphitheater.

Horses bridled and saddled awaited us, and we began at once to explore. In a half mile the canyon turned suddenly to the right and "Cable" Cliff showed his great broad face; a rope of steel ran up out of sight. Down this, lumber came from the plateau 3,100 feet above, to the farms and settlements below; the cable is a shortcut to wood and timber. Somewhere just above is a sawmill and plenty of cattle feed. A trail permits men and animals to make the laborious ascent.

A hundred yards beyond, an overhanging, moss-covered cliff drips out its sorrow. "Weeping" Rock is green and soft. A trail leads behind the drip and under the brow of the cliff. The water drops have worn a pool in the sandstone. This delicious mist entices with the lure of coolness and of elfland. We would scarcely have been surprised had a fairy skitted the dripping pool.

Half drenched we tore ourselves away and rode up to the narrows. Here the stream, occupying the entire width, compelled us to leave our horses. Three cottonwoods felled across each other made a bridge. The roaring Mukuntuweap lashed the immense boulders in its bed until talking would have been impossible had it occurred to us to speak. Creeping over fallen trees and around points of rock, we worked our way upstream for a couple of hundred yards, there to be blocked by the full wash of the river against our bank. Daylight was limited to a band of sky that was visible in not more than 10 degrees of the zenith. After an hour we regained our horses and reluctantly rode back to camp for a late dinner.

A warm shower-bath refreshed us, for the day was hot, glaringly hot in the broader places. A pipe of iron carries the water across the hot sand to the bath house. Baths may follow every few minutes all afternoon. Having bathed and eaten,

we sought a shady retreat with hanging waterfall, pleasant seats, and walls of red sandstone.

That evening the glow sent forth its shady and long-continued enchantments. All down the canyon the precipices donned a garb so peaceful that hate, disappointment, and envy wafted away leaving the soul cleansed and purified. The West Temple was veritably a golden gate. Moonrise enriched the night and guarded the sleeping valley.

Little wonder Indians never slept in the canyon. Their elemental natures sensed its immensity and sublimity. Little wonder also that when Brigham Young first saw it he was reminded of the "Great Zion" on which his thoughts were bent. Only there, was the glory of the Little Zion surpassed.

Dellenbaugh, artist for the U. S. Geological Survey, fittingly apostrophizes the West Temple:

"Indeed we are at last face to face with the Unattainable; no foot of man has ever touched the summit of its silent shrine, 7,500 feet above the level of the sea, 4,000 feet above the valley. Storm, night, the stars, the sun and moon, the elements, alone hold communion with its pristine crest. Under its shadow we may almost touch the latch-string of eternity; almost see ourselves in the dull mirror of Time."

Logan, Utah



The three Patriarchs at Twilight

A Bit of Heaven

By Frank W. Harris

A bit of heaven on earth is the association and companionship of kind, lovable characters in the personalities of fathers, mothers, husbands, wives, children and true friends. In the great beyond, I could wish for no greater heaven than this, only that it may be intensified and perpetuated eternally.

Berkley, Calif.

The Rights of a Man

By Joe Hickman

"Talking about what man's rights are," said young Will Fullon, as we stood in front of the old store waiting for the stage from Nimbo, "I always hold that a man has a right to do anything that does not harm another. Now, these I. W. W.'s have no right to do most of the things they want to do, because they would injure other people."

"That's reasonable," assented a traveling man in the group. "When the nation was 'wet' I used to take a little drink now and then, but I voted 'dry' when they put the question up to our state, because I could see that the question of drink was a question of the harm it did the man's family when he went on a tear."

"That's just the point," continued Will. "Now they come to the question of a man's smoke. I think that they are just going a few steps too far. They ought to stop to consider that if I want to smoke, that's my business. If it does harm to any one, it's me—nobody else. They can make their laws about where I can, and where I can't smoke. But if I want to smoke in private that's my business, I say, because it doesn't harm anyone but Will Fullon."

Just before Will had begun his little speech on the question of a man's rights, I had noticed that old Doc. Keaver had hobbled up to the window which answered for the town postoffice and dropped a letter into the crack below the glass. Doc. doesn't loaf, and when I noticed that he remained to listen to the above conversation, I knew that the subject had more than usual interest to him.

"I'd like to tell you boys a story," he began. "You all know of the death the other day of Jimmie Stones."

We nodded assent, and to my mind came a picture of the good old days when we were young and the world was old. I recalled my first trip into this mountain region and the meeting the first day with Jimmie. We had become fast friends from that day. Now he was gone.

But memory will remain, and the picture was clear. He was riding down the street as I landed from the country stage, and how I envied him on sight! He was so lithe, yet as he sat on his horse, he seemed to be a part of the noble black beast. There was everything about him to suggest freedom and nobil-

ity. On the other hand, I had arrived as the village school teacher. True, I was teaching in order to secure more money to go on to finish my college work in agriculture; yet how humble I felt, and how I envied Jimmie!

So on ran memory, and carried me before it. And I saw the coy, dainty Annie; and again, how I envied him! For he was the dashing Jim, and I was the humble teacher. And the prince won the princess and the teacher went back to finish his work at college.

But Jim was not without his vice. He smoked. He rolled his own bull. It seemed to add to his jauntiness, and it was enviable—the manner in which he could roll and light, then cast away the butts, and again roll and light, so unconsciously, at least subconsciously.

Not a detail did memory leave out. Jim and I were fast friends, though all along I envied him. But now, here I stood. Over there somewhere in the hills, where was located the village burying ground, lay Jimmie—the dashing, winning Jimmie. And here stood I, and some dozen others who were never so dashing, never so winning. Why was it all?

Somewhere in the town, I had been told (for I was here now only as a visitor, a government inspector of pests); somewhere—or to be specific—over there in the old log cabin of old Celby's, was the once coy, dark-eyed Annie—she and four sorrowing babes. Why had she been left thus?

It was at this point that memory left me and old Doc. Keaver took up his tale:

"Well, Jimmie was like Will, here. He always argued that, if he had his smoke *he* would be the loser. No one else would. Jim was a fine fellow; you all know that; but that was his one mistake.

"Yes, Jim sure was a noble fellow," continued the old man. "I recall when the 'flu' broke out in town; he was one of the first to offer assistance; came right up to me and said that, as he understood it, I was having a hard time finding nurses. He said his wife was too weak to go out and leave the kids, but if I could use him any, he would be glad to help.

"We surely did need him. There was a time when there were only four well men in town that we could get to go where there was 'flu.' All the others were either sick or half scared to death. But Jim kept right on going, and never stopped until he took down with the disease. Then, what do you think he did? He called me to him and said: 'Doc., don't tell Annie and the kids; for God's sake, don't. Annie couldn't live through a case of this kind, and she would be sure to come here. Just fix up a story of some kind, Doc. I'm too sick to think of one myself.' So we fixed up a room for him here, and I went over and told

his wife that we wouldn't be able to let him off to come home for some days, as the Jones boy just wouldn't let him out of his sight.

"Well, Jimmie didn't last long. He just simply couldn't. And there are his wife and family up there in pretty sorry straits, I tell you. Yes, Jim always was a pretty good provider, but while the epidemic was on, his yards took fire and he lost all his last year's crop, and some of his best animals. When the funeral bills were all paid there was just simply nothing to speak of left."

"But what has this got to do with the question of the rights of a man?" broke out Will, who had not lost sight of the fact that he still had a point to make, even though the question of Jimmie and his suffering family was one of serious moment.

"Only this," replied the old man: "Jimmie took the 'flu,' but it was not the 'flu' that killed him. It was the thousands of 'cigs' he had sucked during the past twenty years. Those thousands of 'sigs' so weakened the lung tissues that when a cold settled on the membranes, they had no power of resistance. Yes, that's what killed poor Jim! Boys, I hate to say it, but the fact is that Jim committed suicide—a slow but sure suicide. He had no right to do it, for as Will has said, a man has no right to do a thing that will injure another. Jim, poor, good, well-meaning Jim; just like Will here, thought that he was injuring no one but himself! But who has been injured? I say little Annie up there in that old hut, and her four suffering little tads. They will suffer for years to come, because Jim *would* have his 'cig.'" *Bicknell, Utah*



The Wonderful Bridge Over the Snake River, Near Twin Falls, Idaho. Height, 345 feet; length, 688 feet; cost, \$100,000.

Purpose of the American Legion

By Hamilton Gardner, Department Commander

The American Legion is, first of all, a concrete, tangible expression of the belief of service men, that when they received their discharges, they did not thereby finally end their service to the United States, but merely changed that service from a military to a civilian status.

Whatever other knowledge was acquired by the service man in the war, three things were indelibly impressed upon his mind. First, he learned that American citizenship does not mean simply to acquire benefits from the government, but that it connotes also a co-equal obligation to support the government and respond to its needs. Second, he learned that results were obtained not by individual effort, but through the strength and power of organization. Third, he learned the nature of true comradeship; training and fighting and suffering with the man at his side, he soon learned to call him "buddy"—and no word in all his vocabulary was more revered by him.

Having learned these things, and with his discharge safely in his pocket, the service man returned to civil life. And there he found everything was not as serene as it might be. On every side he observed evidences of social and industrial unrest. He noticed that "red" agitators were secretly, and in too many cases openly, preaching their un-American doctrines. And on occasions he saw the results of such teaching brought to light when whole cities were turned over to rioting and mob-rule—such, for example, as Boston and Omaha.

Realizing his obligation to his country, he was brought face to face with the question that if the objects of the war were worth fighting for in France they were worth a little effort right here at home. What more natural than that he should turn to an organization having as its basis the very comradeship which he had known in the war? So came about the American Legion.

As to membership qualifications, every man and woman is eligible who served in the army, navy or marine corps during the period from April 6, 1917, to November 11, 1918, except those persons who received a dishonorable discharge or who evaded their military duty on the grounds of being conscientious objectors. Like the great country which it serves, The Legion

is a democratic organization. Its members are drawn from every walk and condition of life, and previous rank plays no part in its make-up. It is not a military body in any sense, but an organization composed almost exclusively of civilians. Moreover, it is not a political organization; is affiliated with no political party; puts forth no political platform; and—it need hardly be said—is dominated by no political boss.

On the other hand, the members of The Legion are urged, as individuals, to take an active part in public affairs—to stand behind the constituted authorities and to vote for clean patriotic men for office. And should a public position be sought by any man of whose patriotism and loyalty there is any question or doubt, the Legion man would be false to himself and untrue to the ideals of his organization, did he not use every legitimate effort to make certain that such an individual be retired from public life at once and forever.

In short, the platform of The American Legion may be expressed as follows: To uphold and defend the Constitution of the United States, to maintain law and order, and to foster and perpetuate a 100 per cent Americanism.

Based on such ideals, what does the Legion hope to accomplish? Its program is two fold: first, that which pertains to the service man himself; second, that having to do with the country as a whole.

With respect to the service man, The Legion believes that its greatest obligation, and indeed the greatest obligation of the government and the people, is to the dependents of the men who made the supreme sacrifice and to those men who, by reason of wounds and disabilities suffered in service, are now handicapped in earning their livelihood. The Legion has not only sought to alleviate individual cases of distress of this kind, but has sponsored and urged legislation seeking the same object.

Only last December, the Congress, due in large measure at least to the influence of The American Legion, passed the so-called Sweet Bill with certain necessary amendments, which not only materially increases the amount of training and compensation obtainable by disabled men, but practically doubles the number who are eligible for these benefits.

Our next obligation is to provide employment for discharged service men who need it. To this end the Utah Department of The Legion has maintained a free employment bureau which has been visited daily by as many as fifty applicants. It has been possible to place a large part of these deserving men, but we solicit the additional support of business men and employers. We submit it as a self-evident proposition that any man who, when

his country needed him, was not found wanting, deserves, at the very least, a chance to earn a decent living.

In addition to these two ways The Legion proposes to utilize every legitimate opportunity of assisting service men by adhering to the old war time maxim: "Let's stick together."

As to what The American Legion hopes to accomplish for the country at large, it may be said, first of all, that it expressly disclaims any desire to appear as the self-appointed guardian of American patriotism, but wishes simply to work in friendly cooperation with the one hundred million other loyal citizens. The Legion pledges its whole-hearted support to any movement whose object is more thoroughly to Americanize our institutions. It believes that the very fountain heads of American ideals are the press, the schools and the home. It recognizes the danger of any foreign contamination of these important sources of public enlightenment, and will combat and seek to eliminate any attempt at their subversion. Eventually it hopes to see in this country one language, one form of government, and one allegiance—and those the language, the government and the allegiance set forth in the Declaration of Independence and the Constitution of the United States.

These constitute some of the principles which The Legion will fight for, but there are things which it will fight against. The service man is not to be blamed for feeling, and indeed for showing, no sympathy for the slacker, the profiteer, the dangerous foreigner, and the lawless radical.

In our great State of Utah, exceedingly few native born slackers existed, but is not the service man right in treating these dishonorable few with the utmost contempt?

The alien slacker relied upon his foreign citizenship to evade military service. Thousands of them turned in their first citizenship papers and stayed safely at home while your boys fought to make that safety possible. Is not the service man correct in demanding that such aliens be forever barred from obtaining that citizenship which they scorned to defend?

The profiteer took an inhuman advantage of the situation and fattened his gains from the sacrifices and suffering of war? Is not the service man justified in believing that such persons should be punished to the full extent of the law?

Foreigners have come to this country to better their condition and in many cases to escape political persecution. Certain classes of them, in the most ungrateful manner, have now turned against the country which sheltered them and are seeking to overthrow it. Do you not approve the conviction of the service man that such foreigners should be deported forthwith to their own native lands?

The "red" agitator, if allowed to spread his pernicious doctrine unchecked, places in jeopardy the very principles for which the war was won. Will you not back up the service man in his fight for the absolute extermination of the teaching of anarchism, Bolshevism, sovietism, I. W. W. ism, or any other kind of "ism" except a 100 per cent Americanism?

We were told repeatedly during the period of hostilities that this was a young man's war. If that be so, then this critical period succeeding it is likewise a young man's era. Here is The American Legion—an organization of young men anxious to perform its patriotic duty. It asks the good will and cooperation of every patriotic citizen. Will you not permit us to strive with you, shoulder to shoulder, towards achieving a greater and better America?

Let Us be Near to Thee

We would be near to thee, our Father, God,

So near we shall not feel the heavy stroke
Of indignation in the chastening rod.

We choose thy burden light, thine easy yoke.

Help us to keep the straight and narrow way

Which thou hast marked and said, "Come, follow me,"

Doing our varied duties, day by day,

With thankful gladness, being near to thee.

We cannot close our eyes to others' woe;

With pity for all pain our hearts are torn;

The good thou grantest us we would bestow

Freely, and help to comfort all who mourn.

In all things we would still confess thy hand

That with us thou mayst never angry be—

While judgments sweep the earth, how blest to stand

In holy places, safe and near to thee.

Help us to build thy temples, and therein

Perform the saving works which thou hast shown,

Repentant dead, and living cleansed from sin,

That thou mayst justify and claim thine own.

With grateful zeal fulfilling every part,

That all who will may be redeemed and free,

Let us, oh Lord, with all the pure in heart,

Behold thy glory and be near to thee.

L. Lula Greene Richards

Reaching the Harbor

A Chapel Talk at the Utah Agricultural College

By Dr. F. L. West, Director, School of General Science, Utah Agricultural College

In January, of 1914, the steamship *Nantucket*, while sailing off the coast of Virginia, in a heavy fog, struck broadside the steamship *Monroe*, and sank her in ten minutes. Forty lives were lost.

The captain of the *Nantucket* was cited before the court to explain why he was sailing at fifteen knots an hour while the horns and whistles of other ships were being sounded through the fog. He explained that a boat when moving rapidly under high steam pressure is much more easily handled, is more responsive, and can be guided more easily. The pilot cannot guide a ship that is not self-propelled, neither can he guide one that is not in motion. A personal experience of the writer brought this principle very forcefully home to him.

A friend and I went duck-hunting, and, being unacquainted with Logan river, put a rowboat into it at a point above some rapids and had the unpleasant experience of being absolutely at the mercy of the current, the rudder being useless. Soon afterward we found ourselves at a sharp turn in the stream holding on to some overhanging branches above a deep hole ten feet from the bank, and the current driving us into the brush. Inasmuch as we were not rowing the boat, we could not guide it. The same principle operates in life.

Strong, energetic, industrious men of action usually have strong wills, make decisions easily, and direct the course of their lives with ease. On the other hand, young people in general and students in particular, who will not bestir themselves and get under way and study, cannot be guided by their seniors nor by their teachers. The value of self-propulsion and energetic action in contrast to idleness can be illustrated in this way:

Water in the mountains, so long as it is moving, remains cool, refreshing, and pure; even if it becomes contaminated it soon purifies itself, can be diverted out along the foothills to transform sagebrush tracts into blooming fields, or may plough its way straight through, driving machinery for lighting our cities and operating our motors. But when it reaches the lowlands and slows up, it begins to twist and turn, it covers with

scum, and becomes a breeding place for disease. Lazy, shifting, idle men become crooked and filthy. They are idle mainly because they have not learned the meaning of life, and it has no deep purpose for them. There is for them no distant port worth sailing for. Let us examine the things that men have sought after, the ports men try to reach, as illustrated by the purposes of their voyages in different ages, taking those with the basest purpose first.

You are all familiar with the submerged operations and destructive object of the submarine. There are crafty, tricky, clever, unscrupulous business men, who, instead of being open and above-board, operate against their competitors in the same underhanded way and with the same destructive intent, and are as elusive in evading the clutches of the law as the submarine is in escaping from its pursuers. The submarine represents the apex of men's scientific and inventive genius. To give a college education to an unprincipled man is a dangerous practice, because a brilliant crook is much more of a menace to society than an ignorant criminal.

Much less base and sinister in motive is that of the buccaneers and pirates, who plied the seas in the fifteenth and sixteenth centuries, preying on the treasure-laden ships that were returning from the new world. Coming alongside one of these, the pirates would board it and engage in a hand-to-hand combat, the stronger, more skilful and more courageous crew obtaining the plunder of both boats. Vigorous, brave men cannot help but admire in a way the daring of these pirates. Contrast with this the cowardly methods of the sneak thief. There is no difference between the stealing of money from a bank and the stealing of a book from the windows of the college; nor between the stealing of merchandise from a store and the stealing of a pair of rubbers from the halls; and no difference between stealing money or merchandise and the stealing of a fact, in an examination or the writing up of a laboratory report of an experiment that was never performed. The first mentioned ones constitute penitentiary offenses. The latter are equally odious offenses. We are glad there are very few of such people at the college.

Voyages have been made to Africa to procure slaves. Ships have sailed to the far east to obtain spices, perfumes, tapestries, oriental rugs, and precious stones, indicating man's quest of luxury and ease.

Closely associated with this motive is that of the Spanish soldier of fortune who sailed with Cortez to Mexico and Peru, suppressed the weaker peoples and carried back to Europe large amounts of gold and silver. The desire for power and money is the dominating purpose of the great majority of people. We

are proud of the fact that the college trains men in such a way that their earning capacity is increased. It urges them to become skilled artisans, and expert professional men, so that their service to society will be so valuable that they can earn the necessary food, clothing, and protection from the elements with ease, and in a limited amount of time, leaving a goodly amount of time and energy to devote to other than sordid things, namely, the better things of life.

Contrast with the above-mentioned base or at least inferior motives, those of the life-saving crews that operate near the light-houses. Men on dark, stormy nights, when the sea is rough, take their lives in their hands and sail out in their frail barks to save the lives of ship-wrecked sailors. Or you remember now the heavy freight boats carried food and clothing to the starving Belgians; or the still more lofty purpose, that of the great army transport ships that carried thousands of the choicest men of our land to sacrifice their lives on the battlefields of France, in order that the world might be a better place in which to live. Equally lofty sentiments and fine purposes of life were expressed by Isaiah who wrote:

"The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. * * * And he hath sent me to comfort all that mourn, * * * to give unto them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

Isaiah's great desire was to liberate men from the slavery of vicious habits and to replace sorrow in the world by happiness.

I wish that our young people would get an insatiable hunger for righteousness, an unquenchable thirst for learning, a determination to become skilled professional men, and a burning desire to have power to do good to others and a desire to suppress sorrow and increase the world's supply of joy and happiness, and with a tenacity of purpose, with grit and sand, persist and hammer away until these ends have been attained.

The purpose of life's voyage having been decided upon, the sort of preparation required is determined, and the ship is put in dry dock, overhauled, and put in shape. If it has not been in use recently, the machinery will be rusty and dirty and will need to be cleaned, oiled, and adjusted. This is very necessary because a breakdown in midocean would be very disconcerting. Young people go to college to make such a preparation for life—their college experience being a sort of dry-dock preparation.

Prudent, farsighted ones make this preparation thorough, so as to insure a pleasant voyage and safe arrival at the port.

These young people are taken out of the productive pursuits temporarily and put in the dry dock, and the cost of this training includes not only their earning capacity and their current expenses while in school, but the expense to the state of \$100 or more a year for the training of each of them. Needless to say, that inasmuch as this expenditure by the state and by themselves is to prepare men for leadership (and at heavy expense to both) the sensible student will not waste his time, but use it effectively. Higher educational institutions may well be judged by the quality of the product turned out, since they are engaged in the training of men.

A captain would not think of taking his boat for a voyage without having it manned with men who understood the operation of the machinery including its care and adjustment. The human body is more complicated than a ship, yet few men think it necessary to know themselves, including the laws of health, but trust to the doctor to repair the injury caused by ignorance, carelessness, or sin, instead of doing as the Chinese do, who hire the doctor to keep them well, and discharge him if they get sick.

Ships are provided with powerful enough engines and with enough fuel to get them to the distant port, and are kept in good condition while on the voyage. Men, in order to accomplish big ends and put over big jobs, must be healthy and strong, and should possess capacious lungs, a strong non-leakable heart, and a stomach that can digest the most insoluble of foods. These qualities men must have, together with plenty of grit and "pep." They should be kept in the "pink" of condition through temperate living, proper exercise, and regular and sufficient rest.

Before setting sail, the mariner provides himself with maps and charts that have been made by those who have made the trip before him. These charts will show the prevailing winds, and ocean currents, and much more important, the location of the great danger points, the rocks and hidden reefs. The accumulated experience and wisdom and learning of past ages is written in books, and while in dry dock the students make use of these. Profiting by the experience of others on their voyage, many will be saved from the sorrow and weakness that follows the breaking of law, and are thus kept from making shipwreck of their lives on the rocks of folly and sin.

Searchlights, telescopes, compasses, and sextants are provided to help determine the ship's location, and as aids to vision. College sharpens the wits, enlarges the vision, broadens the horizon, and produces a clear, thinking, logical mind.

There is on every boat a small mechanism, operated by the pilot, called the helm which consists of a wheel and rudder. This is so sensitive and responsive that the mere touch of the finger is sufficient to turn about a huge boat. Obviously this delicate steering mechanism should be very carefully protected from injury.

The steering apparatus in man is his will power. It is the executive head, the directing force that determines whether he will or will not go ahead, and whether he will go to the right or to the left or stay where he is. Drugs are dangerous enemies of the will. They sometimes completely dethrone it. They include tea, coffee, tobacco, liquor, cocaine, opium, etc. You have seen intoxicated men reeling and swaying from one side of the walk to the other, their steering apparatus working so badly that it is necessary for them to be guided by others to their homes. We have only abject pity for the dope fiend, so weak and slavish. Our country, through its law-makers, knowing that liquor was standing in the way of our victory, because of destroying the efficiency, mental and physical, of our citizens, enacted nation-wide prohibition. It is very likely that not a few of those that are injuring themselves by the use of these drugs would discontinue their use, if it were not that they are such slaves to them. There is a state law prohibiting the sale of tobacco to minors, and a rule of the colleges of the state that smoking on the campus is prohibited.

It is clear, therefore, that the steering apparatus or will power should be protected from injury by drugs. Also the pilot should be safe and conservative rather than rash and fool-hardy, the ship and cargo—a human life—being of great value. Just as a good stage driver is not one who prides himself on how close he can drive to the precipice without slipping over into the chasm, but on the contrary the one who drives close to the high side of the road. So the good pilot does not see how close he can come to the dangerous rocks that might wreck his ship. A wise man keeps away from the filthy cesspools of vice, not only because they are dangerous, but because proximity to them causes contamination, in thought at least.

An efficient, well-manned ship, in perfect running order, is following the course marked out for it when a great storm begins to form; the sky becomes overcast; clouds thicken; a terrific hurricane with the downpouring of rain sets in, and the captain is unable to see his course. He also knows that there are dangerous rocks on either side of him. If he shuts down the engines he may not be able to steer quickly out of the way of another ship and the wind may blow his vessel on to the

rocks. If he continues ahead, not being able to see, he may become stranded on a bar.

However prudent a man may be, and however numerous the precautions he may have taken, a combination of circumstances may arise, over which he has no control, that may plunge him into a terrific storm of anguish of soul. He may lose his entire fortune in one day, or a dear friend that was worth more than life itself may have been suddenly thrown into eternity and such a state of despondency arise as to completely paralyze temporarily the faculties. Some terrific injustice may have been done him that may throw him into a storm of rage.

It should never be forgotten that above the storm clouds there is a force ruling and guiding the Universe, a loving Father anxiously waiting to bless, who can see the course we should follow, who can dissolve away the clouds of worry and doubt, clarify the vision and show to us clearly our duty and the port toward which we should sail. He is approachable through prayer. The great difficulty is that unless in the days of our prosperity our devotions are offered up with regularity, the thought will never suggest itself to us, particularly if the storm be one of hate, anger, passion, revenge, or jealousy, and if it does present itself the method of approach to the divine presence will be unknown. Join the company of such men as Lincoln and Washington who were reverent men of prayer.

I wish that we might all of us attain unto the faith of the Psalmist who wrote:

"Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23).

"Whither shall I flee from thy presence? If I ascend up into heaven, thou art there. * * * If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139).

We have now learned how to reach the harbor, but happiness follows not only in reaching the port set out for, but is to be attained while the voyage is in progress. If one is willing to pay the price, he can occupy beautiful apartments on the upper deck, enjoy games, books, the dance, and have a most enjoyable trip, or he may go down in the dark, filthy hole with the steerage passengers. Take a first-class passage through life by paying the price of learning how to live, and by obeying the laws on which the enduring and lasting happiness rests; because, "happiness does not consist essentially in acquisition, possession, or achievement, but rather in the peace and confidence, and perfect physical, mental, and spiritual health which

are possible only as a man stands in an honest, trustful, helpful relation to God and his fellowmen." "The peace that passeth all understanding" is his whose conscience is void of offense toward God or man. Such are happy because they are striving for the true goals and the more abiding gifts of knowledge and insight. They are seeking for the complete and normal development of the divine powers through right thinking and are having the joys of growth, self-conquest, the joy of friendship, and the joy of unselfish, efficient service, for they are actuated by a forgiving, self-sacrificing love.

Logan, Utah.

O Mother Mine

Written especially for and dedicated to my Mother

Whence comest thou, O Mother mine,
To give me life and breath?
Art thou a spark from the Divine,
To also conquer death?

Who art thou? Thou who gave me birth
That I may know thee well;
Who sought to take up life on earth,
That I might come and dwell?

Knowest thou thy covenants made,
Before thy living God?
Before this earth was e'er displayed,
And Adam trod its sod?

To lay thy life down at death's door,
This earth with souls to fill;
The Shepherd gave His life and more,
To do His Father's will.

Know this, dear Mother, ere you leave
Your son to sow alone;
A chain of flowers I will weave,
From seeds that you have sown.

Let peace abide each yearning thought,
Concerning this, thy son;
Each day renews the battle fought,
Through you it all is won.

A flower wilts and fades away
When plucked, and none can save;
My Mother, this I give today,
Instead of on your grave.



*Group of Men Taking the Scout Leadership Training Course,
Wasatch stake at Heber, Utah*

These leadership courses, under direction of Dr. John H. Taylor, are held to train men to carry on Scout work in the wards of the stakes. Eight stakes have already had these three-day courses, and four others are booked for courses during May. Where held, they have been a splendid success and have been attended not only by prospective Scout leaders, but by stake presidents and bishops, who have become enthusiastic boosters for Scouting through their having thus become familiar with the Scout program. Other stakes desiring to hold these courses may make application to Oscar A. Kirkham, Executive Director, Y. M. M. I. A., Room 406, Church Office Bldg., Salt Lake City, Utah.—Editors.

The Return of the Key

By Wm. Henry Peterson

"An ounce of scouting is worth a pound of industrial school."

"That beats anything I have ever experienced," growled Keller as he examined a huge, somewhat rusted padlock.

"It certainly is a good size," I agreed. Evidently I did not strike the right chord, because the old man immediately became testy.

"Good fiddlesticks!" he cried. "If it were as large as a forty-pound ham, it would not be a match for some of your young friends, Mr. Scoutmaster."

"I don't understand—"

"I know you don't, and I do not intend that you shall. Between the police department and myself we are keeping this thing quiet. There will be a reckoning; by the thunder there will be a reckoning; and as sure as your name is Ralph, I'm

going to let the law take its course. But here, I am keeping you outside. Step in, and I will wait on you."

Judging from his last remark, I think he could see that I was anxious to get into the store. As I entered, I noticed that the large key which always hung back of the counter, and which always attracted people's attention, was not in its accustomed place. The key, which was as large as a feudal lord's castle key, was gone. Mr. Keller was having trouble, and that trouble had something to do with the great padlock on his front door. I began to understand. Just why he used such an old-fashioned lock, I am unable to say. I think it must have been a hobby with him.

A boy had followed us into the store. I was ahead of the boy, so I began to give Mr. Keller my order.

"Excuse me just a moment," Keller whispered to me. "Let me wait on this Jacobson kid first. I do not want him in the store any longer than necessary."

"Give me twenty cents' worth of sugar and a nickel's worth of candy," said the boy.

Keller looked puzzled. "Twenty cents' worth of sugar?" he asked.

"Yes, sir," replied the boy.

"Just a minute," said the proprietor as he walked into the back room to call up someone on the telephone. When he was gone, the boy looked cautiously around the room. I pretended not to be watching. He moved quietly but quickly over to a bunch of bananas, picked one, put it into his pocket, and then moved back to his former position, as if he had not stirred from the place. Mr. Keller came back.

"Your father," he began, "says you were to get twenty-five cents' worth of sugar. He's angry, I tell you. You have been cheating your parents for a long time. Your mother has been thinking that I have been getting the best of her on the weight. Instead of that, you've been spending part of the grocery money for candy and telling her a falsehood about the prices."

The boy never answered a word. He took up his sugar doggedly, and sneered hatefully at his accuser. While Mr. Keller was speaking, I had crossed over to the door.

"Are you a scout?" I asked as the boy came near the door.

"No, sir," he replied, looking admiringly at my uniform.

Looking him straight in the eye, I asked, "Would you like to be one?"

"Yes, sir," he replied quickly.

"We are planning a trip into the mountains," I went on. "If you will meet with us tomorrow night, we might make arrangements for you to go with us."

"Can't do it, sir," he said and started to walk out.

I was interested. He wanted to join us and couldn't. Why couldn't he? I stopped him. "Would you mind telling me why you can't meet with us?" I asked.

"Dad don't stand for it," he answered, and I thought I read something of disgust in his voice.

"If I get your father's consent, will you come?" I asked.

"You bet I will!"

I looked at the boy. The next question I was about to ask him would be a test. Should I ask it? Yes, I would take the chance. Speaking in as kind a voice as I could, I asked, "Isn't there something you ought to do before you leave this store?"

The boy looked at me a moment with the eyes of a hawk. For a moment his face became set, his eyes flashed hate. He looked slowly around the room. When he saw the proprietor was waiting on a customer who had just entered, and was not a partner in our conversation, the expression on his face softened. He crowded close to the counter, drew the stolen banana from his pocket, placed it close by a big roll of paper, and then walked out of the store. When Mr. Keller came to wait on me, he noticed the banana.

"Well," said he, "it's the biggest wonder in the world that Jacobson kid didn't steal this banana. Beyond all doubt, he is the stickiest-fingered youngster in town. I wouldn't trust him out of my sight two seconds."

"He ought to belong to the scouts," I ventured.

Mr. Keller, who had been slicing some bacon for me, stopped, and raising his knife, pointed it at me as he said, "You've said something worth about as much as a set of hand-painted china to a shepherd."

"You mean to say—" I began.

"I mean to say exactly this: Scout work is all right for your tender, house-plant sort of boy who never does anything out of the way because he hasn't nerve enough. What good's that! It's the rough, get-into-mischief, always-up-to-something kind of chap that needs attention. This is the class of boys scout work doesn't reach. For that very reason you are working with a fizzle. It's fine in theory, splendid to look at, but disgustingly poor in worth-while results.

"How can you expect us to get results when we get such meager support?" I asked.

"Support!" he shouted. "Why should I support a thing that is a failure in the start? I stand for a juvenile judge with a backbone, and if some of these young outlaws can't behave themselves, let's put them where they belong. What are reform schools for? I'd like to lay hands on the scoundrel who has been getting into my place."

I could plainly see that anything I might say would not convert the determined grocer to my way of thinking, and not wishing to prolong a conversation that was fast approaching a quarrel, I paid for the articles I had ordered, and, after telling the reform school advocate that he would yet be forced to acknowledge the efficiency and strength of scouting, left the store. I had only taken a few steps when he came to the door and called me. I stopped.

"Mr. Woods," he cried, "Whenever you convince me that scouting is a good thing, I'll mail you my personal check for fifty dollars."

"Good," I answered and went on.

The night of the day on which I had the above related conversation, while returning home from the theater, I became involved in a series of events that was eventually to put fifty dollars into the scout treasury.

I had reached my home which lies in the outskirts of town, close to the foot hills, and was feeling for the key to unlock the front door (it was very dark) when I chanced to glance toward the east mountains. A fire, which appeared to be at the mouth of the Blackhawk gulley, near the old Stanford Mill, caught my eye. I turned and watched the blaze for a few moments, wondering why a fire should be burning in that strange place at that hour of the night. I struck a match and looked at my watch. It was half past one. I looked at the fire again. My curiosity was aroused. I determined to investigate.

After stumbling several times over rocks and sagebrush, and after working my way through a dense patch of underbrush, I managed to get close enough to the fire to get a view of the night scene which had aroused my curiosity.

The light of the fire made the surrounding objects visible. The quivering shadows cast by great boulders and tall bushes gave to the scene a touch of the wildness of Indian life. This desolate place, the home of the owl, the rattlesnake, and the coyote; dreadful in the fantastic light of the midnight fire, had evidently been chosen as a camping place by some lonely traveler. Was he a brave man, a fugitive from justice, or an idiot?

My first survey of the camp revealed no living thing. I had expected to see someone, and yet, who would select so strange a place in which to spend the night? Seeing no one I decided that the camper, whoever he was, had left. I turned to retrace my steps when a noise to my left caused me to stop and listen.

Something was moving through the underbrush. As I listened several thoughts passed through my mind. Was this thing I could not see a human being or was it an animal? If animal was it wild or tame? If wild what means had I of protecting myself? My fears on this score were soon ended, for

out of the darkness into the dim light of the dying fire stepped, not a wild, ferocious animal, not a desperate criminal, not a raving maniac, just an ordinary, unappreciated, western boy. I was greatly astonished to find a boy alone at that hour of the night in that solitary place. In his arms he was carrying dried brushes and sticks with which to replenish the fire. Having deposited his burden upon the fire, he sat down on a rock, placed his elbows on his knees, dropped his chin between his hands and, to all appearances, became lost in thought.

The rekindled fire gave enough light to give me a fairly good view of the boy who sat before me. I recognized him as Johnny Jacobson, the boy I wanted to become a scout. I estimated him to be about twelve years of age. He wore no hat, no coat. His rugged calico shirt was partly covered by his new biboveralls. While I watched he wiped a tear from his eye with the back of his hand, straightened up, looked at the fire that was fast dying down, turned and walked away in the direction of the old mill. I must have waited half an hour before he returned. This time he came back with an armful of boards. There was no doubt about it, he had gotten them from the deserted mill. I have seen and talked to people who positively refuse to go near Stanford's mill at night. Some claim that this aversion is due to the fact that crazy Pete committed suicide in the willows back of the mill. Whether or not this is the case I cannot say. Certain it is, however, many people dread to go near the scene of the suicide after dark.

The boy built up the fire, and then sat down again upon a stump. Seeing no reason for remaining concealed, I approached him. When he heard me, he jumped from his seat, took a few quick steps as if his first thoughts were of safety by escaping from some one. Recognizing me, he returned calmly to his seat without saying a word, and there he sat, staring straight into the fire.

"What are you doing here?" I asked.

"On a chicken roast," he replied after hesitating slightly.

I looked around for the chickens but could see none. He seemed to read my thoughts.

"Gid Anderson is coming with one," he said, glancing up at me without raising his head.

"May I join you?" I asked.

"Sure thing," was his reply, but I noticed that he was somewhat reluctant about his assurance.

I sat down. It soon became evident that he did not want to talk. I made three or four attempts to get into a conversation with him, but finally gave it up. We sat there fully three-quarters of an hour without speaking a word. During this time I thought over the situation. The chicken roast story didn't ring

Taking the morning's paper from my pocket, I called his attention to one of the headlines. He read aloud, slowly, in an angry tone of voice: "Keller's Store Robbed. Fruit and Candy Taken. Key To Store Missing." Here he stopped, looked at me and snarled,

"Well, what's this got to do with me?"

"Last night I found your boy in the hills."

"Serves him right, the young scoundrel," shouted the enraged father. "I'd have whipped him within an inch of his life, but he got away from me."

"Mr. Jacobson," I said firmly. "It's one of two things; scout work or the Juvenile Judge."

The quick-tempered father did not speak for several minutes. He was calming down. Then he said, "I know Johnny is guilty of several minor offenses. It was because of one of his dirty tricks that I was going to flog him last night. Evidently, you have something on him. Suppose I allow him to join this good-for-nothing organization, will you keep quiet?"

"The information I have I will keep secret," I answered. "I believe that scouting will reform your boy. For this reason, providing you allow him to join, I give you my word that I will say nothing of what I know."

"He's yours," was the snappish reply.

After writing the address of my scouts' meeting place and telling the ill-tempered father to send his son to the meeting that night, I departed, feeling that my plan was progressing nicely.

That night in scout meeting I had a new member. Needless to say who it was. I have had attentive listeners in my class, but never have I had one so actively attentive as he. The lesson, aside from knot-tying in which the new-comer was much interested, was honesty. After giving the lesson and telling an appropriate story, I did my best to impress upon the minds of the boys the idea that the best way for a person to show his determination to do better in the future than he had in the past, was to make right, as far as possible, any wrong he had already done.

After meeting I went home, tired out. I went to bed, but could not sleep. I had accepted a great responsibility, the reforming of a wayward boy. It was resting heavily upon me.

Late the next day the postman brought me a letter. In it was a check for the sum of fifty dollars. I sat down to reflect. It would be impossible to describe the joy that filled my soul. A picture of Keller's large key hanging in its place passed through my mind, and I was converted stronger than ever to the efficiency of scout work.

Manti, Utah

Notes on Bible Texts

By J. M. Sjodahl

"Cast thy bread upon the waters: for thou shalt find it after many days." (Ecc. 11:1.)

"Bread" here refers to rice, which, in the days of Solomon, was the main "staff of life," and which is still second in importance only to wheat, two hundred billion pounds a year being produced and consumed. To cast this bread "upon the waters" refers to the method by which the grain was cultivated anciently.

In Egypt it was customary to sow the rice while the waters of the Nile covered the land. The "bread" was thus "cast upon the waters" literally. To the inexperienced this might have appeared as foolish, but, behold! the grain in due time sprouted and grew in the rich, alluvial deposit left by the receding flood, and the husbandman found, after many days, the "bread" he had "cast upon the waters" increased perhaps a hundred-fold.

Modern methods of rice cultivation differ somewhat from those of ancient times, but the principle is the same. Rice-producers now plough the fields and sow the grain, and then flood the land from near-by rivers or artesian wells. Most of the time until the harvest, the rice fields are under water. To understand the text, the facts here stated must be remembered.

What an impressive lesson in generosity and diligence in well-doing is here taught!

"For as he thinketh in his heart, so is he." (Prov. 23:7.)

This text is generally quoted in support of the important truth that a man's thoughts influence his character, as well as his acts, for good or evil. That, however, is not the principal lesson conveyed.

According to the context, Solomon, in this passage, warns us against associating with evil company. "Eat thou not the bread," he says, "of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."

That is to say, Do not associate with a hypocrite. He may invite you, with sweet words, to partake of the bounties of his table, but do not think that he is full of brotherly love and hos-

pitality because his words are smooth and flattering. Find out what a man thinks in his heart, rather than what he says with his lips; "for as he thinketh in his heart, so is he."

On the other hand, do not shun a real friend because his words are not as polished as they might be. It is what he thinketh in his heart that counts. Do not throw away a diamond because it is yet in the rough, and do not keep a piece of glass as a genuine jewel because it is cut to imitate one.

As a man, as a citizen, as a Latter-day Saint, in all your associations, beware of spurious imitations. Prize highly that which is genuine.

"Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." (Luke 16:9.)

The correct understanding of this text hinges upon a true interpretation of the term, "mammon of unrighteousness." It means the "riches of this world," as contrasted with the treasures of heaven. What our Lord teaches us here is that we ought to use whatever worldly means we are entrusted with, in such a manner, that when we are called away from this life, we have "friends" on the other side, who are willing to receive us. In the great day of judgment, the King said to those on his right hand, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. * * * Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-40). These had made friends for eternity, by the proper use of the "mammon of unrighteousness"—their money, their worldly possessions. We must not use our means for selfish purposes, but for the benefit of others. Dives failed in this respect, though Lazarus was lying at his very door.

Solomon says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17). A prominent speaker, addressing an audience of business men in the interest of some charitable enterprise, read this text and then added, "Gentlemen, if you like the security, come forward and make your investments."

That was his sermon.

It is the same lesson that our Lord gives, in different language, in the text quoted from Luke.

"But one thing is needful." (Luke 10:42.)

On the occasion when these familiar words were uttered, our Lord was visiting in the house of Martha and her sister,

Mary, probably in the little village of Bethany, on the slope of the Mount of Olives.

The Evangelist draws for our instruction a beautiful picture of home life. Jesus is the guest of honor. Martha, with the responsibilities of a hostess, is preparing an abundance of dainty food, and is full of bustle and anxiety. Mary has left the kitchen, and is sitting at the feet of the Master, listening to his life-giving teachings.

Martha, anxious to get through serving, so that she, too, might rest at the Master's feet, asked Jesus to bid Mary to help her. It was then that the Master spoke this gentle, tender rebuke: "Martha, Martha, thou art careful and troubled about many things," referring to the elaborate meal she, with characteristic Oriental hospitality, had planned; and he added that so many things were not necessary for his entertainment; "but one thing," or, "only one thing," he said, "is needful."

Simplicity in the preparation of food is the great lesson here taught. That lesson should be heeded especially on the Lord's day, when the Saints ought to prepare their meals "with singleness of heart" (Doc. and Cov. 59:13); all the members of the household, particularly mother, should have a chance to attend the meetings.

"Instead of suffering our labors to occupy the Sabbath—instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better."—Brigham Young.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3:8.)

Malachi was the last of the Old Testament prophets. He lived about four centuries before our Lord, at the time when the people had returned from the captivity in Babylon, rebuilt the temple in Jerusalem, and re-established the temple service.

Malachi found the people insincere in their worship. Intermarriages with idolaters and infidelity in the marriage relations multiplied, and the payment of tithes was neglected. The prophet rebukes the people for these sins, and especially for their dishonesty in the payment of tithes.

Ancient Israel was required to pay three tenths of each individual income. The first was "the sacred tenth," which belonged to the Lord, and was used exclusively for the temple service and the support of the Levites (Lev. 27:30-33; Numbers 18:21-24). The second tenth was used by the heads of families for social and religious purposes. Every year they were sup-

posed to meet at the capital and offer sacrifices and feast with their friends. There were three such yearly festivals—the Passover, the Feast of Tabernacles, and the Feast of Weeks. One-tenth of the yearly income was to be spent on the journeys and the religious and social functions incident to these gatherings (Deut. 14:22-27). Then, at the end of every third year, a third tenth of the income was paid for the benefit of Levites, strangers, orphans, widows, etc. (Deut. 14:28, 29). This was the ancient law of tithing. By the non-observance of it and other divine laws, Israel incurred the displeasure of God and, finally, lost the guiding voice of prophecy for four centuries. The Latter-day Saints are required to pay only one-tenth of their increase; that tenth is the Lord's, and no true Latter-day Saint will knowingly withhold any part of it from the Lord's treasury.

The Spirit of Song

By Franklin W. Harris

“Come, come, ye Saints,” and “Let us gather up the sunbeams,” for, “If there’s sunshine in your heart,” you’ll find, “The world is full of beauty when the heart is full of love;” therefore “Let us all be good and kind,” whether “In our lovely Deseret,” “On foreign land or distant sea.”

“Should you feel inclined to censure?” “Nay, speak no ill,” but “School thy feelings,” and you’ll find “There is power in the cool collected mind;” and thus you’ll be led to “Count your many blessings,” that you have received, “Down by the river’s verdant side,” “High on the mountain tops,” or in “The valleys wide.”

“Now let us rejoice,” that “We’re not ashamed to own our Lord,” for “He died that we might live,” and “O’er the gloomy hills of darkness,” “We’re guided by his word.” “O how lovely was the morning!” “When first the glorious light of truth” was revealed; and “What was witnessed in the heavens?” “An angel from on high;” thus “We thank thee, O God, for a prophet.” “Guide us, O thou great Jehovah,” for “The Lord is my light,” speaking “Beautiful words of love,” that help us to “Do what is right.” “The time is far spent,” but “Ere we hence depart,” I must say “Onward, Christian soldiers,” “Put your shoulder to the wheel,” for “We are all enlisted,” and some are “Waiting for the reapers sickles;” so, “God be with you till we meet again.”

Grace, Idaho



A lean, grizzled specimen of the wide open, and his three burros, shaggy and slow. They were well packed, because the long summer days that trailed ahead, loomed mysterious and full of golden promise.

The Rat's Partner

By D. C. Retsloff

"Stop you, Babe. What do you mean by wandering off the trail, and you, Barney, following her? Whoa, Bet, all of you."

The speaker, a lean, grizzly specimen of the wide-open, pushed an element-faded hat back on his gray hair and stood still.

The three burros, shaggy and slow, waited with drooping heads. They were well packed for the long summer days that trailed ahead, loomed mysterious and full of golden promise.

All day they had followed the narrow trail leading from the valley, three thousand feet below.

Now in the gathering dusk of the April evening, they came unexpectedly to a widening of the path, and freshly cut stumps, so surprising to them all that Babe, the leader, started to investigate the new chip-strewn road way.

"We camp right here, pards," said the man. "Wonder who's been scattering our cedar friends?"

In a short time the packs were uncinched and the dumb trio left free to wander among the odorous evergreens.

With neatness and speed the man arranged his camp. He made his bed on an oiled tarpaulin, now and then stopping to watch the sentinel peaks as the sun-god touched them softly with tints of lavender and gold.

As he turned to gather a handful of pine needles and a bag of the newly cut chips, he stopped in amazement, for standing in the middle of the road, was a little chap, with big eyes, a delicate face and a thin body.

Almost at the same instant came a weird, thrilling call, like the vesper hymn of a coyote. The child waited till the sound died away in a gurgle; then, lifting his voice, he replied in the same gushing, trembling wail.

The old man opened his lips to speak, but the boy, with the grace of a young fawn, darted away among the trees.

"Well, I'll be blowed, I will. Now what do you think of that, Babe?" He addressed his smallest long-eared friend, as he resumed his work. He built a tiny fire that danced and flickered adding grotesqueness to the cobwebby shadows.

Babe, the favorite, never strayed far, so to her he was in the habit of talking.

While the coffee bubbled and the bacon sputtered, his thoughts flitted to the child.

"He sure was man-flesh, Babe. I'd like to know what he's doing here. We'll just follow the new trail in the morning and see where it leads, I'll be blowed if we don't."

Swiftly and with care he washed the few dishes, gathered chips, replenished the fire, did other chores and stretched on the tarp, face turned to the blue, studded bowl above.

Open-eyed and clean-minded, he dreamed of the El Dorado that was waiting him a few ledges farther on. The dream of years must come true.

Always expecting, always searching, so it had been for fully a quarter of a century.

He loved the silence of the hills, the haze of the mountains, the hidden beauty of the deep-mouthed canyons; to these he turned when the snows melted, when the brooks sang, racing in mad floods to mingle with the water-falls and lose themselves in the larger streams that ramble and empty, God knows where.

When winter came with its blinding whiteness, filling the evergreen woods with queer shadows and covering the rocky peaks with soft stillness, then the sage scented, brown desert dust called him; the El Dorado was there.

Spring and summer found him digging in the mountain fastness or panning for color at the bottom of mighty canyons.

Fall and winter, wandering through the waste places of the desert, which he knew almost as well as a sage hen does her nest, always seeking his bonanza.

"Twenty-five years; yes, it is a long time," mused the man stretched by the fire. "But we're bound to find it, sure, sure, either here or on the desert, and when we do, Babe, it'll be in one great pocket, I feel it in my bones; I'll be blowed if I don't."

The world, to him, was just as full of golden promise as it had been twenty-five years before; in fact, more so; for at that time he had been forced to drink from the cup of disappointment and drink deeply.

He found solace in Nature and gradually forgot that there had been a dull drab spot in his life.

Tomorrow—next week—by the time snow flew, he would "strike it"—would find his El Dorado.

Babe browsed near; the fire shot up in one thin little flame before settling into a cuddling bed of coals.

"Time to turn in, Babe." He spread his blankets, heavy and warm, slid down between them and slept.

Long before morning touched the mountain tops with her wand of gold and rose, the aroma of breakfast was perfuming the air.

His hunger satisfied, the packs diamond-hitched again, and with the sweet briar pipe whistling gleefully, they set out to follow the newly cut trail.

"Go 'long, Babe. Seems strange to see signs of life here. If I remember, there is a rocky shelf a bit higher and a little mesa with a spring and a dab of good soil. S'pose some lunger has come up here in hopes of cheating Death."

Plodding along slowly, they rounded a rocky promontory, and there, perched on the ledge, just as the old man had guessed, stood a doll-sized cabin.

It was built of shakes and a few sapling logs. At one end rose a mud chinked chimney of rocks.

A small garden was showing its fresh greenery in the "dab of good soil," below the spring.

As he was debating whether to advance or retreat, the door opened and, like a picture in a frame, stood the figure of a woman.

Was it surprise or annoyance on her face? The man at his distance could not determine.

The tension of the situation was broken by the appearance of a boy child.

"That's him, mother. I told you I saw him last night." The shrill treble of the little voice carried the words distinctly.

Taking the old flapping hat from his head, the man walked nearer.

"Not meaning any intrusion, Lady. Babe and Bet and Barney and me have been going along the trail yonder, pretty regular for quite some years. Never run across any tracks but our own. When we stumbled on the new one last night, we just camped by the creek and took to it this morning, naturally wanting to see where it led.

"I'm only a prospector on my way to a shack I built last season before I went to the desert. We'll be neighbors this summer if you will accept us. I'll not be more than half a mile from here."

A shadow drifted across her brow. For an instant she hesitated as she gave him a long, searching glance.

"I'm glad to see you," she spoke with quiet dignity and in soft accents. It made him think of summer winds at play among the whispering pines.

"Our friends are few; only Mother Nature and the little people of the hills," she added.

He turned to the child: "What's your name, little chap?"

"Mother calls me Judie."

"I'm coming back to see you when I get settled in my summer camp, maybe you and I can be partners. I'm sure that I'll need a man about your size. My face may look old, but in here, Judie," and he touched his heart, "I'll always be a boy, and I thank God for it."

A smile touched the corners of the woman's lips as she looked at her son.

"Judie has known very few people in his five years. Since he was a tiny baby we have lived alone."

Something like a sixth sense was working on this occasion, and it telegraphed to his consciousness that she was distrustful of him, so it was with a feeling of relief that he heard her say: "We will be glad to see you whenever you feel like coming our way Mr.—, Mr.—?"

"Call me Rat. That's the name that tumbled on to me nearly twenty years ago. It's so long since I've heard my own. I think that it would scare me. I'm known from the far end of the desert to Lily Peak as the Rat. Up here I'm the wood Rat, down there the desert Rat. Let me be just Rat to you and Judie."

She extended her hand: "Then to you we will be Judie and Judith of the Sierras."

If the Rat had wanted any knowledge of her past, he was doomed to want in vain, for in the romantic west, a human's affairs are personal property.

Long after the man and his three shaggy burros had turned

to follow their own old trail, the woman and child sat on the rude steps and talked earnestly of the future; they were comrades in every sense of the word.

Through the spring and summer, the Rat labored early and late, often finding traces of color, but no more.

Up at day dawn, digging under a hot sun, uncovering virgin rock, he mused and planned, confiding to his favorite what he would do when his dreams came true.

And almost every star-lit evening found him at their cabin. To them he spoke freely of the bonanza that might be uncovered the next day.

"It's hidden somewhere, Judie; our golden secret, your's and mine," the old man would say. "Just think of the time when we strike it, little partner, and we sure will, I'll be blowed if we won't."

"A secret is when something wonderful comes? Isn't it, Rat? That's what mother says it is."

"Yes, Judie, to me a secret is some very good thing; it is a happy surprise sometimes."

"Mother, will you ever have a happy surprise?" asked the boy.

"I thought so once, Judie, but now I've about given up hope," and over his face fell a shadow of pain.

Purpling tints were settling over the canyon, the tallest peaks were aflame with the benediction of the setting sun as the Rat gave one last strike with a hammer against a drill in the shaft of his prospect hole.

He had found a trace of the most promising color. He felt a nervousness quite out of keeping with his usually calm, philosophical self.

"Hate to quit," he muttered. "Seems as if I hear voices whispering and calling. I know it must be here, I'll be blowed if I don't. A few whacks with the pick in the morning and the tale will be told."

He ate his frugal meal with unusual relish; his thoughts all centered upon the day to come; he put his arm around Babe's neck and softly spoke: "Tomorrow's going to be our big day, Babe. I feel it clear through into my innermost soul, I'll be blowed if I don't."

He slept, dreaming of the wondrous secret that he felt was near at hand.

He ate a hasty breakfast, anticipation and expectation in every movement. For once he neglected to wash his pots and pans.

He hurried down to the shaft and eagerly began his work. After the first half dozen strokes with his pick, he stopped to

fire his pipe remarking: "It's here, sure. Now a good hard clip for the final blow."

He raised the tool and with the strength of a Samson drove it home. As he wrenched it out, there fell at his feet, shining particles of gold.

A wilderness came into his eyes—a whiteness shone through the tan—a trembling of his legs knocked his knees together. For a full minute he stood speechless—quivering—then a moan akin to pain floated out on the piney air.

Reverently he uncovered his head. As he lifted his face heavenward, he said: "Twenty-five years, Lord, but I never once, not for an hour, lost faith in you, nor the mountains, nor the desert. It has been a long job, Lord, and I know that you've been with me on it all these summers and winters. I want to thank you for it. I thank you for myself and for my little partner, Judie."

With frenzied energy he rained blow after blow—dislodging—breaking and crumbling the wall—every instant his success became more apparent.

His thoughts raced to his "child partner" and the mother. All summer they had shared his golden dreams.

"It's here in gobs and chunks," he said aloud. "My beautiful golden secret, Judie's secret—the big pocket I've told him I was sure I'd find. Why did Fate squeeze the joy out of my life and deny me a son of my own?"

He leaned his pick against the bank, filled his pocket with evidences of his find and started for the cabin on the ledge.

He was swinging along with giant-like strides, trying to keep pace with his thoughts when he met Judie.

"I was coming to find you, Rat," began the child. Mother wants you to come and see her secret."

"Her secret, Judie?"

The boy nodded, "But I must not tell," he said, as his slim little hand found a place in the work-hardened one.

"And I was coming to tell you that I've found our golden secret, Judie. We are rich, little partner. It's to be fifty-fifty between us. You'll have gold to throw at the birds, Judie. I'll be blowed if you won't."

Together they hurried on in silence, each filled with his own happiness.

When they reached the point that commanded a view of the tiny dwelling, the Rat stopped abruptly, for he saw a tall man in a soldier's uniform standing on the steps with his arms around Judith.

"That's mother's secret and my daddy," declared the boy.

"Well, I'll be blowed," exclaimed the Rat,

"I found him, mother," called the child.

Judith came to meet them. "Rat," she said, "I want you to know Judie's father; we were separated by his wealthy parents a short time after our marriage. They threatened to disinherit him unless I gave up all claim to the name. I buried myself in the solitudes, my baby was born in the mountains. The war came, my husband enlisted, believing that I was dead. After his discharge, through the only friend with whom I kept in touch, he learned the truth. For more than five years I've been Judith of the Sierras, now I'm going back into the world wearing my own name, Alice Van Horn."

"Van Horn?" gasped the old man.

"Yes, my husband is Arthur Van Horn, of San Francisco."

The Rat brushed his hand across his eyes. Turning to the tall soldier, he eagerly asked: "Was your mother Stella Gardiner?"

"Yes."

Drawing himself up to his full height while his muscles straightened out like whipcords and the memory of a proud, fickle face floated across his mind's eye, he said: "Young fellow, more than twenty-five years ago, your mother jilted me for my older brother. I vowed then that I'd get even with them and now's my chance. Has she forgiven Judith?"

"No, but that makes not the slightest difference to me; nothing can separate me from my wife and child."

"Good." The Rat laid his hand affectionately on the young man's shoulder.

"We'll snap our fingers in Stella Van Horn's face. I'll be blowed if we won't. Last night I struck an immense ledge of pure gold, one of Dame Fortune's choicest hiding places. I was on my way to tell my little partner here, of our wonderful golden secret, when he met me."

Taking the child in his arms and lifting him until their eyes were on the same level, the Rat continued: "The best thing for us, Judie, is to take your daddy in on this partnership deal; don't you think so?"

The boy looked from one to the other, then solemnly answered: "Yes, I'll be blowed if I don't."

San Diego, Cal.

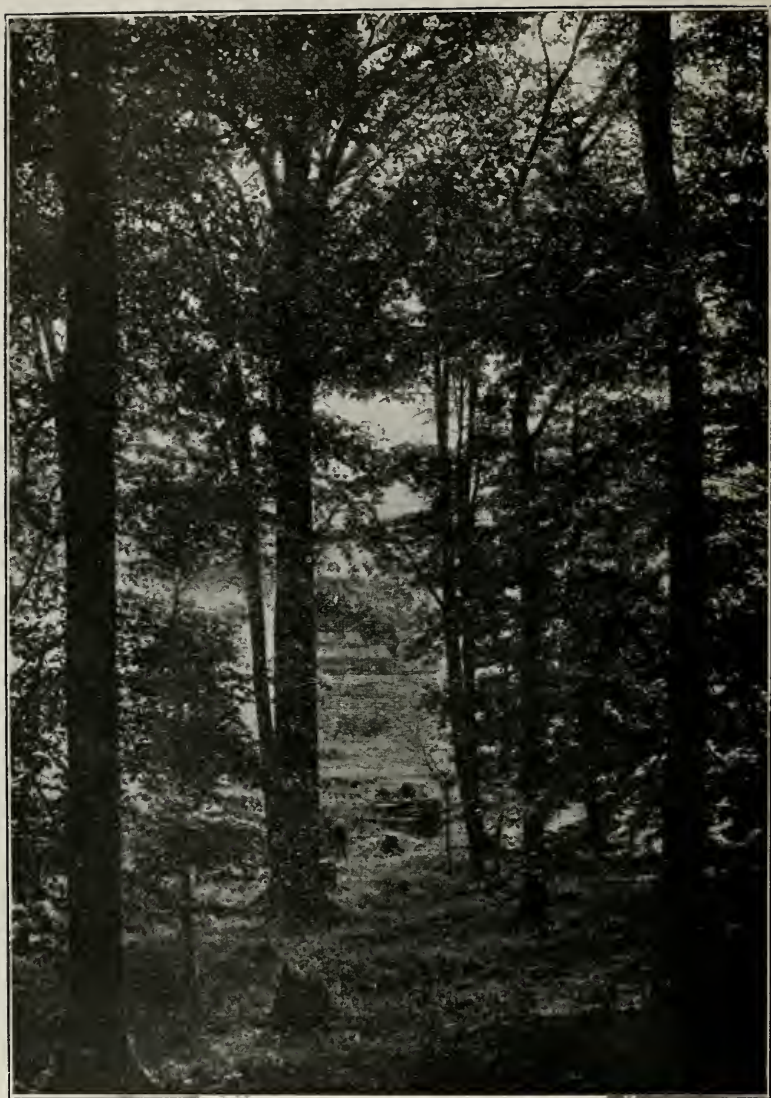


Photo by Geo. Ed. Anderson

PORTRAIT OF THE SACRED GROVE, PALMYRA, NEW YORK

Boy in the Picture of the Sacred Grove

By George Ed. Anderson

[The Author, whose illustration of the Sacred Grove and other pictures of scenes in the early history of the Latter-day Saints, are well-known and undoubtedly the most beautiful on the market, has sent the *Era* a communication relative to an incident which occurred while he was taking a photograph of the Sacred Grove, some years ago. He was at Palmyra, New York, making preparation to take some of the pictures and particularly the one of the Sacred Grove shown herewith, when a little boy, about 12 years of age had the conversation with him here recorded. The Sacred Grove has been the property of the Church for some years. How it came to be preserved is also set forth in a dialogue between Mr. Chapman; the caretaker, and Mr. Anderson, in this correspondence—*Editors*.]

The little boy seen in the picture said:

"Mr. Anderson, are you going down in the grove to take pictures?"

I answered, "Yes."

The boy asked, "Please, may I go with you?"

The general request was answered by, "Yes; come along."

As we walked down the lane together toward the grove, I said, "Why did you want to go with me?"

"I wanted to show you the tree where they said Joseph Smith prayed. I thought you would like to make a picture of it!"

"I certainly should; do you know where the tree is?"

"Yes; I have it marked; I can take you right to it."

We two entered the grove near the south-east corner, and the boy led the way a little to the north of the center of the grove, which, I should judge, contains about three acres, with the greatest length from north to south.

Arriving in the grove a short distance, the boy said:

"This is the tree."

I walked around the tree and looked at it carefully. "You said you had marked the tree. How did you mark it? Did you cut your name in it? I can see no mark on the tree."

"Here, I put this in place."

It was the top of an old four-hole stove that he had placed at the base of the tree. "How did you come to mark it that way?" I asked.

The boy answered: "You know when that company, the Utah company, who attended the dedication of the Joseph Smith Memorial in Vermont, December, 1905, on the one-hundredth anniversary of the birth of the prophet went to Vermont and put

up a monument where Joseph Smith was born? Well, on their way back to Utah they stopped here and came out into the grove. There was a large crowd of them. I followed them and they gathered around this tree. I stood right over there and watched. They sang a song about Joseph Smith's first prayer; something about him seeing the heavenly Father and Jesus Christ. Then a man with a long beard prayed; and when they went away, I laid this stove-top here, so that I would know where the tree was."

"I am glad you brought me here. The man you heard pray that day was President Joseph F. Smith. His father and Joseph, the prophet, were brothers, and were both martyred on the same day, [June 27, 1844] a long time ago. You told me you were 12 years old?"

"Yes," answered the boy.

"Well, when Joseph Smith, the prophet, knelt and prayed, and had that wonderful vision, he was 14 years old. Now I am going to make a picture of the grove, looking toward the house, and I would like to have you in the picture. So go out that way and I will tell you when to stop. That will remind us that Joseph Smith was a boy a little older than you, and a little larger."

The figure of the boy is seen between the trees in my picture.

The following is a dialogue between myself and Mr. Avery T. Chapman, the caretaker of the grove, which took place at the time, in Palmyra:

"Mr. Chapman, I would like to speak with you about this farm. I do not understand how that grove has remained standing all these years. You must have about 200 acres of land, all under cultivation except where the grove is located."

Mr. C.: "I can explain that. Years ago my father sent for me and wished me to come at once. I found father very sick. He said, 'I want to speak to you about the farm. I do not think I will live long, and the farm will go to you. I want you to take good care of the grove. I have never used an ax in the grove, except to remove dead timber. I think it should be preserved, for that is where Joseph Smith, the 'Mormon' prophet, had his first vision.'" Father died soon after this conversation, and I have done as he wished. I have never used an ax in the grove except to remove dead timber. I have now sold it to the Smith family of Utah, and they have employed me as caretaker. Their first instructions to me were to take good care of the grove, to keep it cleared of under-brush, so that it would not be destroyed by fire."

Wapiti Wrestles with the Weather

By J. Cecil Alter, Meteorologist, United States Weather Bureau

The elk herds of the Yellowstone region have been almost overwhelmed by another severe winter which began exceptionally early last October with unusually heavy snow and low temperature. Following a dry summer, in which little forage grew on Wapiti's winter ranges, and little fat grew on her own ribs, the starving cows have sunk down in the snow by scores, to rise only as the hide hunter strips them of their tawny robes.

The United States Biological Survey, Forest Service, and Bureau of National Parks, and the state of Wyoming, have hurried hay to every herd within reach, and many ranchmen in the Gallatin, Yellowstone, Shoshone, Wind River, Green, Snake and other valleys which form a large share of the elk's winter grazing lands, have shared their hay that the proud but pathetic elk might live.

But it was not enough for all the elk when they needed it most; it never is enough in a hard winter, and some animals, mostly the mothers of the herds-to-be, isolated from this feeding by human hands, fail in their fight with the weather. Nor is this all; the forthcoming thousands of calves that rise up from the brushy slopes in April, May and June to tug at the emaciated mothers for a share of life, according to the unvarying record of past severe winters, perish a little later from hunger as their need outgrows the convalescence of the mother.

Thus the cry of the suffering elk has again penetrated to the ears of every true sportsman and every lover of the primitive things of the West, as it does in increasing seriousness with the coming of every rough winter. And thus the heart of the Nation, unwilling that the mountains shall be devastated of their wild life, as were the plains of their buffalo, by the advancing frontier, has reached out again, with increasing seriousness, to save for posterity, these remnants of a vanishing host.

About forty thousand elk add to the interest of the Yellowstone country, perhaps nineteen thousands migrating annually from the more northerly section of the Park over into the Gallatin and upper Yellowstone valleys from summer to winter; three thousand using the eastern edge of the Park and the Shoshone bottoms from summer to winter, and eighteen thousand ranging unmolested over the southern edge of the Park and chiefly through the National Forests of the Rocky Moun-



Jackson Valley, Wyo., elk, on a snowbound ridge, isolated from natural feed and artificial feeding.
Photo by S. N. Leek, Jackson, Wyo.

tains and the Teton ranges of western Wyoming in summer, which swarm the Jackson Hole valley in winter if the weather be severe.

After one or two favorable seasons the natural increase may reach ten thousand in all the herds, but after a severe winter this increase is lost again, and often many thousands besides. An open game season each autumn in most surrounding regions, until midwinter usually, has served to prevent the herds from becoming unduly large at any time, thus reducing the prospective wholesale destruction by the weather that must follow a shortage of winter forage or feed. For while the summer range, in the Park, the bordering Game Preserve to the south, and the adjacent National Forests, as well as over the mountains accessible only to wild animals, is usually much larger than is needed by the elk, the available winter range on the adjacent lowlands is far too small for even a fraction of the elk in a severe winter.

Originally native to almost the entire continent, Wapiti is not at home in the rugged higher mountains, nor in a region where the weather forces an annual migration to a winter range on which ordinary domestic grazing stock would starve. Indeed she does very well to make her last stand in so rugged a region. Even her early day trails to milder winters away down the river valleys have been closed for many elk generations by farmers, ranchmen and even towns. Therefore, nowadays the deep snows of winter force her down against the fields and fences.

The wind-swept ridges of the lower hills are the favorite stamping ground in winter, from whence short journeys are made for browse from the brush which she had learned reluctantly to eat, and for the weeds and grass which she may be able to expose with her dextrous feet through the snow. Here she proudly stays, alert and distrustful always, when not overcome by that greater fear of hunger, always keeping a wide scope of country about her in view, across which the coyote pack, the black bear, the cougar, and the hunter must come to molest her. But during the past winter, deep snow and consequent hunger, pains far greater than the fear of a fighting death, drove her far down among the ranches early in October.

The frontier farmers are foremost in the general efforts to protect the elk, as a rule, realizing that much of the wealth of this remote country is its attractiveness to the tourist, the vacationist, and the sportsman. Indeed many of these ranchmen are in the dual business of livestock ranching and "dude" ranching, that is, keeping summer and winter boarding homes for so-called tenderfeet; and to these the native elk and other animals and attractions are necessary.

A ranch of far greater importance is the Winter Elk Refuge, a ranch of more than a thousand acres owned by the United



Photo by S. N. Leek
Yellowstone Park elk, leaving the mountains with the first snowfall of Autumn

States Biological Survey in Jackson Valley, Wyoming, for growing hay which is fed to the elk in winter. From six to eight thousand elk follow the horse-shoe trails of the hay sled daily through each winter on this ranch, but in severe winters there are often fifteen thousand elk needing feed. A similar ranch is promised by the Bureau of National Parks to be located about fifteen miles north of the Park, to relieve the herds that have been decimated by the weather starvation and greed in that region.

Every farmer who can do so, sells his hay to the government, and to the State of Wyoming, for the elk, and ships his own stock to other pastures or to early markets. Those residents who must have hay for domestic stock often employ guards to sleep on the hay stacks to keep the elk away with guns; and stray elk, "besides themselves" with hunger, have sometimes taken possession of barns, barnyards, and even ranchmen's yards in quest of something to eat; while piles of them perish outside the hay stack fences.

Tooth hunters there are, men who would rather have a bull elk's tooth on a watch charm than to have the stately, many-pronged owner as a charm of the mountains, and also there are hunters who will pursue a hungry elk in the snow until he falls, thereby stealing his life, and then his teeth, which are sold to collectors. But it is only fair to say, that the Great organization of B. P. O. E. is one of the greatest single powers behind the movement for the proper preservation of the emblem of their Lodge.

Love

I know sweet Love is a holy thing,
From a sun-lit sky down-pouring,
Attuned to the song that the Joy-Birds sing,
In the airy lightness soaring;
As a lily white, by a crystal spring,
I know sweet Love is a holy thing.

I know fair Love is a holy thing
In the dawn of a sweet forever;
Like a heavenly song that the angels sing,
Its glory fadeth never.
Where the purest hopes of the heart upspring,
Ah, Love, sweet Love, is a holy thing.

I know dear Love is a holy thing;
Ye mortals, can ye seek it?—
Deep, deep in the soul doth its rapture spring
To the lips that fain would speak it;
Harken, how clear doth the message ring,
Ah, Love, sweet Love, is a holy thing!

Minnie Iverson Hodapp

Joseph Smith as a Statesman*

IV—JOSEPH SMITH A CANDIDATE—HIS PLATFORM

Qualifications of a President

We are on the eve of a presidential election, and in order to select a candidate for President of the United States who will best serve the welfare of the nation, we are carefully reading the speeches and declarations of the several candidates in order to choose, if possible, the man best fitted to solve the difficult problems of reconstruction. We are anxious to know each candidate's program and to determine from it whether the man advocating it is a statesman or a politician. It is difficult to look into the future and to decide in which class to put a man, but generally we regard a statesman as one who can outline a program so fundamental in its nature that it will meet the practical conditions of a nation, furnish the necessary relief and permanently solve the extraordinary problems such as are before the nation now or as were before the nation in the period preceding and following the Civil War. If a man can do this in the large sense, we will readily agree that he is a statesman worthy of the suffrage of the people, whether he receives it or not. It is often exceedingly difficult to draw a correct conclusion in advance of the completion of the program. When, however, history is made and half a century or more has elapsed since the program was proposed, it is much easier for those who come after us to classify the men formerly in public life and place them in the category of politician or statesman. That is especially true where a man in declaring himself a candidate for high office, offers a definite program to the public. It matters little, whether he secures the election or not, for the estimate must ultimately be based upon the solution offered and its success. History will tell its story, and if the proposals made by any candidate become the accepted policies of the nation and accomplish the desired results, or if they were not adopted but in the light of history and reason they would have proved a more efficient means than those adopted, the author may surely be classed as a statesman. If this criterion applies to other men, it seems fair and reasonable to apply it to Joseph Smith.

In the Prophet Joseph Smith's day there were several large and very difficult national problems pressing hard for solution. The most immediate of them all and so great as to almost divide the Union before it was solved, was the question of slavery. National leaders were cognizant of the gravity of the situation, but

*Lessons for weekly joint M. I. A. meetings up to June Conference.

were only able to offer measures of expediency or those rendering only temporary relief. They failed completely to offer a fundamental solution.

In this lesson we are not considering how or why Joseph Smith came to announce his candidacy for the Presidency of the United States, nor are we concerned as to what his chances were, or as to whether he expected to win or lose. That would be an interesting topic for discussion, but it must be omitted for the present. We are, however, interested in the means of solution that Joseph Smith offered to the problems then confronting the nation.

Platform

The platform announced by him in declaring himself a candidate for the presidency of the United States embodied eight fundamental propositions. 1st. Abolition of slavery through the purchase of the slaves by the federal government. 2. The abolition of imprisonment for debt. 3. Prison reform. 4. The reduction of the membership of the House of Representatives. 5. Reform of trial by court-martial. 6. Annexation of Oregon, New Mexico, and Upper California. 7. Federal control of lawlessness within the States. 8. A larger navy.

Slavery.

Undoubtedly morally, politically and in every other way, the most momentous question in this program was the abolition of slavery. It was the one that meant much to the United States at that particular time, and later involved it in four years of bloody conflict, where brother was called to fight brother. It was the one most urgent of immediate solution in order that the public opinion might become settled and turn its attention to other problems. The logical policy would have been to allow a period for adjustment, and it was only just that the owners of the slaves should be compensated. Such a policy, if honestly and sincerely carried out, might easily have avoided a bitter conflict. Subsequent events tend to confirm this contention, yet the nation was allowed to drift and none of the leaders offered any real solution more than merely temporary adjustments that accomplished very little. Through it, the nation was dragged into a four-year war.

Joseph Smith's plan was to give the slave owners six or ten years in which to prepare to free the slaves and then pay for them and free them. Such a program certainly would have been well worth trying. If it could have been done, its benefits would have been immeasurable. Wise men on both sides of the controversy realized that slavery as an institution was slowly dying out in the world and it was ultimately doomed, and if

the south could have been assured fair treatment and pay for their slaves, it would undoubtedly have had a pacifying influence on the southern people. The institution itself if left uninterfered with could not have endured many decades, for the moral sentiment of the world was running too strongly against it. It did, however, ultimately lead the nation into a war in 1861, after passions had been aroused, and the right of secession also became an issue.

Cost to Free Slaves

One of the great objections to the plan outlined by Joseph Smith was that it would cost the nation too much money, yet when we stop to consider this plea in the light of subsequent history, it shows how cheap it would have been to have purchased the slaves as compared with the costs of the Civil War. There were, in 1840, about 2,487,455 slaves in the United States which the south valued at six hundred million dollars. The total expenditures of the Civil War including the destruction of property was nine billion dollars. The amount since paid out in pensions to the Civil War veterans and their widows has amounted to over five billions of dollars. It is conservatively estimated that it costs a thousand dollars to rear a child to manhood, and on both sides together, about a million men lost their lives. By computing each man lost or killed at \$1,000 it cost the nation a billion dollars to rear these men and just as they were beginning to be useful economically they were killed. This is a very low estimate in every item and yet it amounts to a total of fifteen billion dollars. This does not take into account the more important losses felt principally in the homes and by the firesides. In addition, through the untimely death of these young men, hundreds of thousands of women were deprived of homes and obliged to remain single throughout life and as a consequence the growth of the national population was seriously retarded.

From every point of view, Joseph Smith's solution of the slavery question was reasonable, sensible and statesmanlike. The vision, however, of the national leaders was not great enough to make an effort in this direction and war was the result. The Prophet Joseph says: "Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising out of the sale of public lands and from the deduction of pay from the members of Congress."

Imprisonment for Debt

The second recommendation in his platform is very important, although the question was not so prominently then before

the public as the first. For centuries, even in the most civilized countries of the world, it had been lawful and likewise the practice, to imprison men for debt. A man who had become a debtor and could not pay his obligations was committed to prison where he was required to remain until he could pay. Once within the prison walls he necessarily found himself unable to pay his debts even if he so desired and could only return to freedom through the good will of relatives and friends who could and would come forward and pay his obligations, for the law provided that he must remain there until his debts were paid. In the meantime, his wife and children were deprived of his support. Confinement in prison in many cases lasted a life time. The prophet saw the injustice of such a system and advocated the repeal of the laws which made such requirements. In his platform he says, "Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity."

Prison Reform

The third plank in his platform called for prison reform. Since the days of the Prophet Joseph Smith, there has been a revolution in the treatment of men committed to prison and it is safe to say that the work has only fairly begun. The prison practices of 1840 would not be tolerated today. In many instances men and women were committed to the same prison and associated together without any restrictions being placed upon them, with the result that hundreds of children were born within prison walls. Since then, men and women have been segregated in the prisons and where possible separate buildings have been provided. In those days, buildings were dark, dingy and filthy. Seldom was there sufficient sunlight to prevent the development of disease and a large number of the prisoners fell victims of tuberculosis. Food was of an inferior quality and too often the treatment of the prisoners was brutal. It is strange when we think of it that society condoned such conditions. The declaration of Joseph Smith reads as follows: "Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon roads, public works or any place where the culprit can be taught more wisdom and more virtue and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning where intelligence like the angels of heaven will banish such fragments of barbarism."

In this program, the prophet not only condemns the old system but points the way to a new idea that is now coming more and more to dominate penal administration. During the

last half century there has been a marked change in this direction and it lies in the idea that penal institutions should be truly reformatory in their nature. The criminal should not only be punished, but at the same time he should be taught an honorable occupation that will benefit him morally and industrially when his time has been served, so that he can enter society and properly perform his duties. The best education for the average criminal is to teach him how to work, the very policy proposed by Joseph Smith in having male prisoners work on public works and roads. This treatment is now being actually carried into effect in many states of the Union. In addition to this kind of work which is very valuable to prisoners, the up-to-date penal institutions have become virtually seminaries of learning where almost all educational branches are taught and where men can be educated in the trades as well as in many branches of highly skilled and technical knowledge. For the man who had really repented, many schemes of reducing the effect of the penalty imposed upon him have been introduced, such as the reduction of sentence, this often abused, or the granting of a parole so that men upon certain conditions may be permitted to leave the prison. The treatment of prisoners has been changed to such a large extent that the abuse formerly practiced has been abolished and the treatment made very much more humane as was suggested by the Prophet Joseph. So we see in this great humane movement that the Prophet Joseph had a vision well in advance of his time.

Smaller House of Representatives

The fourth point was the reduction of the membership of the House of Representatives. This has not been done, due in the main to the indisposition of the older states not to accept a smaller representation than they formerly possessed, which would be necessary if the membership was to be reduced, on account of the growth of population in the newer states. It is a recommendation, however, that the foremost students of government have repeatedly urged, for they insist that it would increase the efficiency of Congress. It is accepted by all careful students of government that the present House is much too large to do efficient work and that the only way that it can accomplish what it does is due to the fact that the power and control of the House, in general, has drifted into the hands of a comparatively few men. Under such circumstances it would appear to be very much better to have a small body but to require every member to be active and responsible for the legislation passed. This reform has not been tried but the prophet's views coincide with the best thought of the ablest students in government.

Reform Court Martial

The fifth point concerned the reform of the system of court martial in the army and navy of the United States. This, like the preceding reform recommended, has not taken place, but a large majority of the men in the ranks are in favor of such a change; likewise a great many officers and other able men in the nation, conversant with the facts, are in favor of such a reform. Naturally men imbued with autocratic ideas are opposed to such a change, but leading senators and congressmen during the present congress have prepared and introduced bills to compel such a change and to provide a better and more just system of court procedure for the trial of men serving in the ranks of the army and the navy. We will not attempt to forecast the outcome of this reform movement, but from the sentiments gleaned from the newspapers and magazines generally, it would appear that there is a strong national sentiment in favor of it, and it is highly probable that this reform, like others proposed by the Prophet Joseph, will yet be realized.

There yet remains three other important proposals in his platform to be discussed, namely annexation of Oregon, New Mexico, and Upper California; Federal control of lawlessness within the state, and a larger navy. These are very important propositions but adequate consideration of them would make this lesson too long, so they will be postponed for consideration to lesson five.

Thus far we have seen that the slavery reform offered by the Prophet Joseph was more humane, would have cost less by billions, and would undoubtedly have left a national unity of feeling that was lacking in our country for well half a century. Imprisonment for debt has been entirely abolished. Prison reform to a very great extent has been carried into effect. Reduction of the membership of the House of Representatives has not been effected but should be, in the opinion of a large number of careful students. The court martial reform of the army and navy has not been effected but is at the present moment under serious consideration by congress. Even with only part of the program of Joseph Smith considered, it is already easy to see that he was a man of big ideas and statesmanlike outlook.

Questions

- (1) What kind of a man is needed for president?
- (2) How can we judge men for the position?
- (3) What was Joseph Smith's idea as to how to solve the slavery question?
- (4) What is the chief objection to imprisonment for debt?
- (5) What should be the real purpose of imprisonment?
- (6) Why would a smaller House be better?

V.—JOSEPH SMITH, A NATIONALIST

In Lesson IV we discussed part of the presidential program outlined by Joseph Smith in announcing his candidacy for the presidency of the United States. Three of the topics, however, were left over for discussion in a subsequent lesson. They were the annexation of Oregon, Upper California, etc.; Federal control of lawlessness, and a larger navy.

Annexation of Territory

The summary of the first proposition might read as follows: "Extension of the Union with the consent of the Indian, from sea to sea." At that time, this was certainly a comprehensive policy of annexation. In the light of subsequent history, however, it cannot be regarded as other than a very clear vision of the destiny of the Republic, while those living in this century regard it as merely a logical extension of the national domain. As was to be expected, the outlined policies met with considerable opposition from two classes but from entirely different points of view. The first class regarded the territory beyond the Louisiana Purchase as valueless. The leader of this group was the eminent statesman Daniel Webster. He said,

What do we want with this vast, worthless area, this region of savages and wild beasts, of deserts and shifting sands and whirlwinds of dust, cactus, and prairie dogs? To what use can we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with the eternal snows? What can we ever hope to do with a western coast of three thousand miles, rock bound, uninviting and not a harbor on it? Mr. President, I will never vote one cent to place the Pacific Coast one inch nearer to Boston than it now is.

In contrast with this quotation, Joseph Smith said in 1844, "Oregon belongs to this government honorably, and when we have the Red Man's consent let the Union spread from the East to the West sea." Time has shown that Joseph Smith's view of the boundaries was larger and more statesmanlike than that of Daniel Webster, for lying within this vast domain were found some of the best lands and the richest mineral deposits in the Union. The coal deposits alone, from a monetary point of view, would have justified the acquirement of what is now the western half of the United States.

Moral Right to Territory

The other class of opponents felt that the territory was worth acquiring but that morally the United States was not justified in taking possession of what is now the south-western portion. The Spanish had explored a very small portion of these lands and a few Spaniards had settled in California and along the Rio Grande, New Mexico. Those who were opposed

to the annexation on moral grounds felt that the Spaniards through discovery and exploration were entitled to the country, and that the actual settlement of some Spaniards tended to confirm these rights. It must be observed, however, that nowhere in the writings of Joseph Smith does he indicate that Mexico, as the successor of Spain, should be deprived of any legitimate claim, nor does he indicate where the southern boundary of the United States or the Northern boundary of Mexico should be drawn. He was, however, very conscientious in his view and felt that the real owners of the soil were the Indians. On the contrary he did not believe that a vast acreage of land should be left vacant and uncultivated because of a few visits of some explorers and missionaries who were subjects of a foreign nation, thereby depriving men and nations who would cultivate the lands, develop the mineral resources, and settle the country, of coming into possession. He did not want, however, to see the Indians dispossessed without their consent. He was in favor of first obtaining the Red Man's consent to occupy the lands and then he felt that morally the United States had a right to expand to the Pacific Coast. It is to be observed that in no case did he propose to accomplish his ends by war or conquest, but only by means of peaceful acquirement after satisfying the savages. Upon their request and in the same peaceful way he favored the admission of Texas, Canada, and any other country of North America into the Union where they might enjoy American liberty, because to him the United States was the land of liberty and he was in favor of extending its privileges and blessings to all who desired, but where organized governments existed, the annexation could only come about upon the initiative and request of the respective governments. This vast western domain did not become part of the United States in accordance with the views of Joseph Smith but as a result of war. He strongly favored the ways of peace. It would be well to observe, nevertheless, that regardless of the manner in which the territory was acquired, the views of the Prophet Joseph Smith in regard to the continental boundaries of the United States eventually became an accomplished fact.

As the trained historian looks back and attempts to trace the course of events, he readily realizes that the destiny of this nation was from sea to sea and that the program outlined in the presidential platform of Joseph Smith was truly a forecast of the future growth and development of the young, vigorous, western Republic. Had Joseph Smith lived to see the accomplishment of that which he so sincerely desired, he would have had only one regret and that would have been that it was an accomplishment of war.

Lawlessness, Disunion, and Abolition

Joseph Smith, however, was not a nationalist with respect to the extension of the government domain alone. He felt very strongly that the Federal Government should possess greater authority with respect to suppressing lawlessness and preserving peace within the boundaries of the several states. For example he says, "As things now stand, the United States has the authority to sell settlers the national domain but no authority to protect them in the peaceful possession of it." He held strongly for the strengthening of the central authority to make such a procedure impossible. His conclusions in this respect were undoubtedly influenced by the experiences of the Saints in Missouri and other states where the "Mormons" had paid \$150,000 to the Federal Government for lands, and had been driven away from them while the courts refused to issue even a writ, and when the executive authorities of the state were applied to, they would do nothing for the dispossessed. Afterwards the matter was carried to the president of the United States who admitted, in effect, that 'their cause was just but that he had no power to do anything for them. Joseph Smith regarded this as a weakness in the American government; for he says, "The governor himself may be a mobber." During the administration of President Cleveland, this condition actually came about. Governor Altgeld was not a mobber, but he sympathized with the mobs and refused to do anything until property was being ruthlessly destroyed and lives endangered. President Cleveland, taking advantage of the fact that the United States' mails were being interfered with, called out the Federal troops to suppress a state of anarchy and to restore law and order. There were, however, other reasons why Joseph Smith arrived at this conclusion. He was a Unionist and a strong abolitionist and wanted very much to see slavery abolished and the Union preserved. He felt that the national government should have authority to handle the slavery and secession questions. In the Doctrine and Covenants, Section 101 verse 79, we read: "Therefore, it is not right that any man should be in bondage one to another." In Joseph Smith's platform he says, "The Declaration of Independence holds 'these truths to be self evident that all are created equal and endowed by their Creator with certain inalienable rights and among these are life, liberty, and the pursuit of happiness.'" But at the same time, some two or three millions of people are held as slaves for life because their spirit (bodies) is covered with a blacker skin than ours." Further on in the same declaration he urges the United States to purchase the slaves at their cash value and to abolish slavery within a few years. It was feared that the states would not do it and he wanted congress in some

way to exercise the authority of the United States, for he says, "Pray congress to pay every man a reasonable price for his slaves." In the very next paragraph he says, "Break off the shackles from the poor black man and hire him to labor like other human beings, for an hour of virtuous liberty on earth is worth a whole eternity of bondage." Eleven years later other public men began to urge the purchase of the slaves, but it was too late and it took a civil war at a great cost of blood and treasure to settle the slavery and disunion questions and to establish the supremacy of the Constitution. The freeing of the slaves was not a sufficient guarantee that their rights would be protected against the white population as the South was still unconverted to the propriety of having free colored people. The number of opponents in the South of the new system was not limited to a few people but included practically all the white population of several states. Rightly or wrongly, the question quickly arose as to whether the white population of these states would again attempt in some way to subvert the results achieved by the war. To the Unionists who had fought the civil war to a conclusion, this was an important question that could not be left undecided. Joseph Smith in his platform had proposed that the president be authorized to use the United States officers to suppress mob violence within the states if the governor failed to do his duty. Congress hesitated to confer this power upon the president. It did, however, go part way and by a constitutional amendment provided that the processes of the courts may be set in motion whenever laws were enacted that interfered with certain specific rights. The fourteenth amendment provides that, "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." This at least accomplished in part what the Prophet Joseph had in mind, prohibiting the states from depriving persons of their rights by legislation, and in the event that they were so deprived of their property and their liberty, action could be brought in the Federal courts. It did, however, still leave an opportunity for individual and mob violence against life and property, as occurs in the cases of lynching throughout the states. Since the Civil War there has been a very noticeable growth of Federal powers and it is becoming increasingly difficult for mob violence to occur to any extent without interfering with some activity of the Federal government, whether the interference is in the distribution of the mails, the collection of internal revenue or the enforcement of prohibition. The president, in such cases if necessary, can use Federal troops to restore order. From

the foregoing we can readily see that Joseph Smith pointed out one weakness of the Federal Constitution as it existed, and foreshadowed a growth of Federal powers. The omission, however, has been only partially remedied and as a consequence, on several occasions, the Federal government has had to pay citizens or subjects of foreign countries indemnities on account of the killing of their relatives by mobs which have escaped the control of the state governments.

Larger Navy

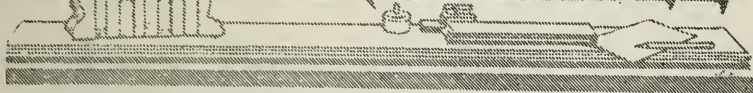
Finally Joseph Smith was in favor of a larger navy. Living in the center of the country it certainly shows a comprehensive view of the needs of the nation for him to advocate an increase in the navy as a means of protecting the country. With a peaceful people to the North and a weak people to the South, he was not so much concerned about the size of the army, for he could see that if we were attacked by a powerful enemy, it must first come over seas and that it would be the duty of the navy to meet such an attack. Nearly eighty years have elapsed since the announcement of this policy, and students of military and naval affairs still recognize the great importance of the navy and insist upon it being built up. For national protection it is still the first line of defense in case of an attempted invasion. "To countries situated as are the United States and Great Britain the element of affairs in international relations is represented primarily by their navies though the armies also have their share." So says Captain Mahan, the foremost authority on naval warfare.

To many of the followers of Joseph Smith, he has appeared only in the role of a religious leader who founded the Church of Jesus Christ of Latter-day Saints, and to many others as a religious bigot. Few, however, have recognized in him a man who possessed fundamentally sound and broad views of the large and vital national questions that were then awaiting solution. To all such, these lessons, especially four and five, have revealed a man and a citizen with a comprehensive understanding of the nation's needs and such grasp as is found only in a statesman of large calibre.

QUESTIONS

- (1) What western territory did Joseph Smith propose to annex?
- (2) How did many statesmen regard the western territory?
- (3) Did Joseph Smith think we had a moral right to the western territory?
- (4) On what grounds did Mexico claim California and New Mexico?
- (5) How did Joseph Smith view the weakness of the authority of the Federal government?
- (6) How did Joseph Smith regard slavery and disunion?
- (7) Why did Joseph Smith want a larger navy?

EDITORS TABLE



The Church Celebrates the First Vision

No greater interest and enthusiasm has ever attended a general gathering of the Latter-day Saints, than were experienced in the late April annual conference of the Church. The uppermost theme was the first vision of the Prophet Joseph Smith, the hundredth anniversary of which is celebrated this spring. It was a theme which every speaker touched and which animated all the sermons and meetings with a unanimity of spiritual thought, influence, and feeling seldom experienced to such a great and universal extent as upon this occasion. It was the general sentiment freely expressed by the individual members of the unusually large and representative audiences, and heard everywhere: *"We have been spiritually fed."*

The speakers, filled with the Holy Ghost, were fluent in their delineations of the rise, progress, development and future of the great and marvelous work of the Lord inaugurated one hundred years ago by the visitation of the Father and the Son to the Prophet Joseph Smith. It was clearly set forth by President Heber J. Grant, his counselors, Presidents Anthon H. Lund and Charles W. Penrose, and other of the authorities, that the Church had steadily grown, that its growth and accomplishments, and the faith, works, and loyalty of its members, are testimonies and evidences in themselves of the truth of the visions and revelations of God to the prophet. The fruits of "Mormonism" are practical demonstrations that testify of its virility and divinity.

The presentation of the musical cantata "The Vision" by Professor Evan Stephens, and his special chorus of nearly 500 voices, on the Monday evening, was the best attended and most successful local musical event ever witnessed in the tabernacle.

The great Sunday School Union meeting was an inspiration to the stranger as well as to our own membership, as to what is being done in training the children of the Latter-day Saints in character and religion.

The song and music by the Tabernacle Choir under Professors Anthony C. Lund, and John J. McClelland and their assistants, gave great satisfaction. The Priesthood meetings were replete with practical suggestions to the great body of enthusiastic and intelligent workers from all parts of the Church, and

the M. I. A. and other auxiliary meetings, abounded with suggestions for the advancement and welfare of the youth of Zion.

Taken as a whole, the ninetieth annual conference of the Church, and the celebration of the one-hundredth anniversary of the First Vision of the Prophet Joseph, was a memorable, enjoyable; and fruitful occasion, which gave encouraging evidence to all of the faith and earnestness of its members, and of the greatness, grandeur, and virility of the Church of Jesus Christ of Latter-day Saints.

Now, altogether for the next hundred years: *More faith, more work!*—A

Quitting Tobacco

A number of business houses throughout the Church are voluntarily coming to the conclusion that the sale of tobacco is not right, as far as they are concerned, and so are abandoning its sale, believing that it will be a big aid in the battle against one of the greatest curses to the young people that we now have to contend with. These business houses are congratulated, and should be encouraged. Recently the *Era* received from Mr. Richard T. Astle, of Rupert, Idaho, a statement in which he says:

"You can now count me among the list of stores doing a general merchandise business and not carrying tobacco. I feel that all Latter-day Saints can and should do likewise."

Also the following from the Acorn Mercantile Company of Vernal, Utah, comes as an answer to a request for a statement from them relating to their having discontinued the sale of tobacco:

"Through the columns of the paper some time ago, we announced that as soon as our present supply of tobacco was sold, we would discontinue its further sale. We were somewhat doubtful, at first, whether this would be a good move or not, as we live in a stock-raising country, and many men who do not use it themselves, are under the necessity of furnishing it for the men who work for them. Still feeling that this meant the loss of the bulk of their trade, with the sale of tobacco, we decided to stand for what we thought right and take the consequences.

"All great movements have begun with doubt in the minds of the majority as to the possibility of their success. So has begun the anti-tobacco movement. While standing for this movement, we are certain that we will lose many of our present customers, but we feel sure that we will gain, if not at first, later, many who are much more desirable to trade with.

"We have now in Vernal many of the most influential men helping us fight our battle against one of the greatest curses of the people today. We feel sure that we are not losing by discontinuing the sale of tobacco."

The following are the directors of the company: Andrew

Vernon, John N. Davis, H. B. Calder, Joseph Bodily, Archie S. Richardson, Ray Paulson, manager.

We have also received letters from firms suggesting that it is time enough for them to quit selling tobacco and fall in line when the leading merchants quit its sale.

This is an individual matter and the *leading* merchant in a righteous cause is the one who adopts that righteous cause. It is better to be right and for that reason to lose money, than to be wrong and thereby make gains. Our fight is against the use of tobacco, that we may thereby accomplish the salvation of our boys and girls. We are confident that boys and girls who use tobacco are on the road that leads away from the Church and its organizations, to the society of the indifferent, the profane, the vulgar, the immoral and the shiftless. The sacramental meeting, the Sunday School and the Mutual and the splendid character-building principles they stand for, are too tame for tobacco-using boys. They must have more sensational things than these offer, in order to arouse them from the shiftless, sleepy, careless, condition that tobacco induces. The Church and first class citizenship are lost to them, because their physical, mental and moral development are stunted and dwarfed.

What then is the duty of Church members as to the example they should set before the young people? Every Church member should keep himself free from the use of tobacco, should avoid holding out any temptation for its use by others, and be a leader in advocating the complete abolishment of tobacco. Remember the word of the Lord to us: "Tobacco is not for the body * * * and is not good for man."—A.

Thrift and Economy

The *Era* will have more to present, and more to say, about the splendid testimonies and sane and safe counsel given at the late annual conference, but must now refer to one important subject advanced by President Heber J. Grant. Speaking of visiting the Sacred Grove with a choir, to render "The Vision," he said the Church is in harmony with the Government on the subject of thrift and economy, and in view of the great cost, the idea of taking any large number of people east for this purpose had therefore been abandoned.

It is well for our young people to remember that millions of dollars are being withdrawn weekly from general circulation, and that it is only a matter of a comparatively short time until money will be hard to get. It is no time now to purchase costly things and to go into debt; but it is the best time

now to pay up one's obligations, get out of debt, and save. Every indication points to products going down, and money up. Let us take advantage of these facts.—A.

Messages from the Missions

The Danish Mission Organ

Skandinaviens Stjerne, the Church organ published in the Danish mission, comes this year to its readers in an entirely new dress. It has discarded the old German type and substituted for it the Roman. This is a decided change for the better. The little magazine is one of the venerable publications of the Church, being now in its 69th year. May this Star long shine and guide travelers to their eternal home in safety!

In the British Mission

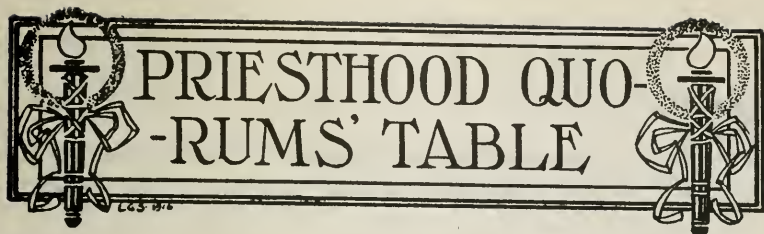
According to the statistical report of the British mission, as published in the *Millennial Star*, there were 166 baptisms during the year 1919. The total membership, including local priesthood, members, and children under eight years of age, was 8,143. There were 17 missionaries, some of whom are local brethren. A total of 7,285 meetings were held during the year, and 598,661 tracts were distributed—327,558 by lady missionaries. The results of the missionary work in the British mission are truly encouraging, considering the small number of missionaries engaged. Before the war, over 300 missionaries were at times engaged in that field of the Lord's vineyard. Now there are seventeen.

Disposing of Many Tracts and Books

Elders Fred E. Peterson, Lund, Idaho, and I. W. Coon, Jr., Magna, Utah, write from Sumter, under date of March 22: "The work of the Lord in the South Carolina conference is thriving, although the laborers are few. We are distributing many tracts and Books of Mormon, and from all indications are succeeding in putting over our message. We have had nine applications for baptism in the county this winter. We have been guided and protected by the Spirit of the Lord and thank him for his kindness to us. We are grateful for the *Era* through which we receive valuable instructions to aid us in the performance of our missionary labors. We send our best wishes to all our fellow laborers throughout the world."

From Indifference to Earnest Conviction

Elder A. Ray Olpin, Sapporo, Japan, writes under date of Jan. 2: "I take this opportunity to express my appreciation for the *Era* which we welcome and read from cover to cover every month. To my notion it ranks among the best of magazines. To read but one number is enough to establish a longing for more. Before coming to the mission field, I was rather indifferent towards the *Era*. True, I helped my Mutual some in the *Era* canvasses, but that was more from the sense of duty and pride, than from an earnest conviction of its value. I knew that as a Church publication it contained highly edifying material, but the nature of it I knew not. I wonder how many among the Saints are in the same condition today? Would that they would read but one number, even though it were necessary to borrow it. That should be sufficient to convince them that the *Era* belongs in their homes."



PRIESTHOOD QUO- -RUMS' TABLE

Priesthood Course of Study

*To the Bishops of the Church—Dear Brethren:—*As you are doubtless aware, the lessons for the High Priests, Seventies, Elders and Priests in their class and quorum work for the year 1920 is *Gospel Doctrine*, by the late President Joseph F. Smith. Sufficient copies of this book we hope you have already obtained from the Deseret Book Company. For a guide to the members of the Melchizedek Priesthood and the Priests who are also studying *Gospel Doctrine*, there has been prepared an outline which is very essential for the study of *Gospel Doctrine*. The price is 15c per copy.

For the ordained Teachers, an outline has been prepared, consisting of excerpts from Old Testament history. This outline is very valuable to our young men who, no doubt, in the near future will go into the world and preach the gospel where a knowledge of old testament history is very necessary. This book contains 104 pages and costs 25c per copy.

For the Deacons, an outline has been prepared, called "Incidents from the Lives of our Church Leaders," which consists of faith promoting incidents. This book contains 116 pages and the price is 25c. The outlines for the Teachers and Deacons and guide for the study of *Gospel Doctrine* can be obtained for the prices mentioned, from the *Improvement Era*, 67, East South Temple Street.


In consequence of the difficulty in securing paper, there was a delay in getting out the outlines for the Teachers and Deacons. This delay has reduced the demand for them. We fear you have overlooked placing your order for the usual quota of these books. If such is the case, will you please order immediately, from the *Improvement Era*, 67 East South Temple Street, sufficient books for the Teachers and Deacons, and *Guides* for the study of *Gospel Doctrine*; and encourage the young people to have these books in their libraries, and the class leaders to use them in teaching classes or quorums of the priesthood.

Send your order in immediately on the slip sent. If you have already purchased them, state how many and return the form sent you, to the *Improvement Era*.

Your brethren in the gospel,
The Presiding Bishopric,
By J. Wells.

Books

A volume entitled *History of Indian Depredations in Utah* has just reached our table. It is a graphic presentation of a tragic chapter in the early settlement of this region, and is compiled by E. P. Gottfredson, an Indian war veteran. Some of the accounts given have never before appeared in print. All are interesting, because they give us a faint idea of some of the difficulties encountered by the pioneers and so bravely overcome. The volume deals especially with the Walker and Black Hawk wars and closes with a reproduction of legislative acts relating to Indian affairs.



MUTUAL WORK

June M. I. A. Conference, 1920

The Young Men's and Young Ladies' Mutual Improvement Association annual conference will be held in Salt Lake City, June 11, 12 and 13, 1920.

The first session, Friday morning, will be a joint meeting of the officers of the two organizations. The general theme will be, "Our membership in progressive action." Topics as follows will be treated: "When is M. I. A. membership in progressive action?" "How is progressive action secured? In spiritual preparation. In intellectual preparation. In preparation for service."

The afternoon session will be held at two o'clock and will be a separate officers' meeting. Items of vital importance pertaining to the separate organizations will be taken up.

On Friday evening there will be an informal social entertainment in which, it is possible, the singing of state songs and other community singing will be engaged in. Also, a demonstration of an M. I. A. rally will be given, with plenty of time for visiting.

On Saturday morning at 10 o'clock, there will be four joint department meetings, the following divisions being represented: (1) Class leaders, in which teachers' training work and class studies, and demonstrations will be given. (2) Superintendents and counselors of the Young Men and Presidents of Young Ladies of stakes and ward presidents with their counselors. Time will be divided between stake and ward problems. (3) Secretaries and treasurers, who will discuss records and accounts, making reports, etc. (4) Musical leaders.

On Saturday at 2 o'clock a separate officers' meeting will be held of the two organizations, in which pressing problems pertaining to the separate work of the organizations will be discussed.

It is expected that on Saturday evening "The Vision," by Prof. Evan Stephens, and his special chorus will be repeated in the great tabernacle.

Sunday morning at 8:30 there will be a testimony meeting of officers in the assembly hall.

At 10 o'clock in the great tabernacle there will be a joint meeting of officers, in which summer work, efficiency, advanced senior classes, and the slogan of the organizations for 1920 will be discussed.

At two o'clock in the tabernacle a general meeting in charge of the Presidency of the Church and the general officers of the organizations, will be held.

At 7:30 another general meeting will be held in the tabernacle, the topic for consideration by two leading speakers being, "In the light of one hundred years," and "What of the future?"

Preparations are being made for one of the most notable conferences of the organizations ever held. With a membership of over 100,000, the responsibility of the officers, teachers, and leaders in the organization becomes doubly important and necessitates the prompt and energetic preparation for efficient and acceptable work among the young people for the year to come. No live officer will be satisfied without being in attendance.

Auxiliary Joint Conventions, 1920

With the sanction and approval of the General Authorities of the Church, arrangements have been made for the holding of stake group conventions during 1920, with the six auxiliaries of the stake participating. These group conventions will be held in fifty-one stakes during the period of quarterly conferences, from August 1 to October 31, and will take the place of the former auxiliary conferences in these stakes, the dates to be given later together with the names of the stakes. Separate conventions will be held in the remaining 28 stakes, this season, the dates to be given later.

Programs for Group Conventions

1. The program for group conventions contemplates that there shall be in attendance, all stake and ward workers of six auxiliary organizations; that presiding authorities and priesthood of stakes and wards shall be invited to attend and so participate as to increase their understanding and interest in all auxiliary endeavor; that representatives of each General Board be in attendance to further the interests of their respective organizations.

2. It is proposed to arrange a program of meetings that will offer practical and definite assistance to each association, such as:

General sessions where subjects of equal interest to all may be presented.

Separate meetings of stake boards.

Departmental meetings where definite and practical help is to be given to ward workers.

Convention Program—Aim: Co-operation

Saturday:

10:00 a. m. General Session.

11:00 a. m. M. I. A. Joint Meeting—Stake Board Officers

Relief Society—Stake and Ward Officers.

Primary Association—Stake Board Officers

Religion Classes—Stake and Ward Officers.

Sunday School, 3 departments; 4 classes: Kindergarten, Primary, First Intermediate (1st year), Third Intermediate (3rd year.)

2:00 p. m. General Session

3:00 p. m. M. I. A. Joint Meeting—Stake Board Officers.

Sunday School—Stake Board Officers.

Relief Society—Stake Board Officers

Religion Classes—Stake and Ward Officers.

Primary Ass'n.—Stake and Ward Officers.

4:00 p. m. Departments.

Organist and Choristers of all Auxiliary Organizations.

Secretaries and Treasurers of all Auxiliary Organizations.

Superintendents or Executives of all Auxiliary Organizations.

Sunday:

9-10:30 a. m. Y. M. M. I. A.—Separate Meeting.

Y. L. M. I. A.—Separate Meeting.

Relief Society—Stake and Ward Officers.

Primary Ass'n.—Stake and Ward Officers.

Note: Above departments will meet and dismiss separately.

10:30 a. m. General Session.

1:00 p. m. General Session Sunday School Workers.

1:30 p. m. Sunday School Departments: Second Intermediate (2 classes); Theological (2 classes); Parents (1 class); Superintendents (1 class).

2:30 p. m. General Session.

3. This does not mean that the quarterly conference will be supplanted by auxiliary conventions, but it does mean that one of these conferences will be devoted to the consideration of the duties and purposes of the various auxiliary associations.

The presidency of the stake will have charge as usual and all necessary official business of the stake receive attention. In as much as the program of these group conventions contemplates the attendance of all stake and ward workers of six auxiliary organizations, it will be necessary to make special arrangements to accommodate the various groups who must assemble at the same time in various meetings. All presiding authorities and priesthood of stake and wards are invited to attend and so participate as to increase their understanding and interest in all auxiliary endeavor. It is expected that a representative of each General Board will be in attendance to promote the interests of his or her respective organization.

Mutual Celebration of The Vision

The attention of officers is called to the joint program for commemorating the one-hundredth anniversary of the first vision, and to be presented in all the wards of the Church, May 2. For program see *March Era*. Make the occasion a big event.

Changes in Stake and Ward Officers—March, 1920.—New Mission President.—Tahitian Mission, L. H. Kennard, Jr., succeeded Ernest C. Rossiter, address same. New Stake Presidency.—Ensign stake, John M. Knight succeeded Richard W. Young, Geo. H. Wallace, 1st Counselor and Frank L. Copening, 2nd Counselor

New Wards.—Nibley ward, Hyrum stake, Alma Yeates, bishop. Address R. D. No. 1 Logan, Utah. Logan 11th ward, Cache stake, H. P. Pedersen, bishop; address Logan, Utah

New Bishops.—Boise ward, Boise stake, Alfred Hogensen succeeded William H. Edgley, address same. Magna ward, Pioneer stake, Ranald M. Woolley succeeded John H. Bawden, address P. O. Box 462, Magna, Utah. Hubbard ward, St. Joseph stake, Wilford Peterson succeeded James I. Palmer, address Pima, Arizona. Sugarville ward, Deseret stake, John W. Miller succeeded Norman Stillwell Anderson, address same. Hinckley ward, Deseret stake, Charles A. Stratten succeeded Jonathan B. Pratt, address same. Marysville ward, Sevier stake, Wallace Johnson succeeded E. S. Anderson, address same.

“Aunt Em’s” ninety-second birthday anniversary was celebrated Feb 28 the 29th being a Sunday—by a reception on the mezzanine floor of the Hotel Utah. More than six hundred friends offered their congratulations. Among the callers were: President Heber J. Grant, President Anthon H. Lund, and President Charles W. Penrose, Governor and Mrs. Bamberger, and Secretary of State Harden Bennion, and wife. Musical numbers were given by Mrs. Lizzie Thomas Edward, assisted by the Relief Society choir, and by a stringed orchestra conducted by Miss Romania Hyde. Mrs. Wells received telegrams and letters of greeting from friends all over the United States, and many beautiful floral offerings. Assisting her in receiving her guests were Counselors Clarissa S. Williams and Julina L. Smith, her two daughters, Mrs. Isabelle Sears, and Mrs. Annie Wells Cannon, and members of the General Board.

PASSING EVENTS



The railroads of the country were turned over to their respective owners, March 1, after having been under government management for 26 months.

Vladivostok was occupied by Japanese soldiers, April 5. The American expeditionary force under General Graves had left the place four days before the Japanese attack.

French forces occupied the cities of Frankfort-am-Main, Darmstadt, and other places in the Rhineland, by order of Marshal Foch. According to a proclamation, issued, the territory will be held until German forces are withdrawn from the neutral zone.

The Versailles peace treaty was rejected by the Senate, March 19, by a vote of 49 for ratification and 35 against; the supporters of the treaty being seven votes short of the necessary two-thirds majority. On April 9, the House passed a government resolution declaring the state of war with Germany at an end.

The first diplomatic paper by Mr. Colby, the new secretary of state, concerns Turkey. It is a note to the allied supreme council, setting forth the view that Armenia ought to be given full autonomy, and that in any arrangement for the government of Constantinople and the Turkish states, Russia's interests should be considered.

Mrs. Elizabeth J. Hyde, 76 years of age, widow of Apostle Orson Hyde, died at Farmington, March 17, at the home of her daughter, Mrs. Luella M. Hess. General debility was the cause of death. Mrs. Hyde was born in Germany and came to Utah in 1861, first settling at Spring City, where she resided until about twenty years ago.

The state of Sonora, Mexico, has revolted. A proclamation made its appearance, April 12, on the streets of Agua Prieta calling the citizens to arms against the Carranza government. The proclamation was signed by the president of the municipality of the city "and issued by order of General P. Ellis Calles, commander in chief of all forces of 'the republic of Sonora.'"

Rear Admiral Robert Edwin Peary, Arctic explorer and the first to reach the North Pole, died at his home in Washington, Feb. 20, after an illness extending over a period of two years. He was 64 years old. Peary made no less than eight successful explorations into the frozen regions, and reached the Pole in 1909. He spent April 6 and 7 in that forbidding locality.

Alfales Young, son of President Brigham Young and Eliza Burgess Young, a veteran newspaper man, died March 30 at his home in Salt Lake City, after an illness of three weeks. Mr. Young was the editor of *Salt Lake Democrat*, in 1885, and later became connected with the *Salt Lake Herald*. For the last twenty years he has been the telegraph editor of the *Deseret News*.

Five Socialists, members of the New York State Assembly, were expelled from the lower house of the legislature, April 1, as belonging to a political party alleged to be disloyal to the U. S. government. The result was arrived at after an investigation extending over twenty-one days. By

its action the assembly established a precedent altogether unique in the legislative history in the United States, as never before has an entire party delegation been ejected from any legislative body.

Bainbridge Colby of New York, who was one of the leaders in the Progressive party under Theodore Roosevelt, succeeded Robert Lansing as secretary of state according to announcement by President Wilson Feb. 25, at the White House. Mr. Colby was born in St. Louis, fifty-one years ago. He was a Republican until the famous "Bull Moose" bolt at the Chicago convention in 1912. He joined the Democratic party in 1916, when the Roosevelt influence was given to Mr. Hughes in the presidential race.

Henry F. Burton, for many years bishop of Farmers Ward, died Feb. 16. He was a son of the late Robert T. Burton, late of the Presiding Bishopric, and Sarah Garr Burton, and was born in Salt Lake City, Feb. 21, 1858.

Surviving him are his wife and the following children: Henry F., Alice M., Mrs. Frank H. Fox, Grover G., Harvey L., Mrs. Alfred R. Koller, Shipley D., Mildred, Louise, Edna and Anna Burton; also seven grandchildren, five sisters and fourteen brothers, among the latter being General Charles S. Burton, Edward L. Burton, and Willard C. Burton.

Constantinople was occupied, March 16, by the allied forces under the command of Sir George F. Milne of the British army. The landing of occupation forces was carried out under guns of the formidable allied fleet operating in the Bosphorus. The British dreadnought *Benbow* was moored at the Galata quay, her guns trained on Stamboul. Another man-of-war faced the arsenal in the Golden Horn, while all other warships in the Bosphorus were standing by with their decks cleared for action. The intention of the allies, as explained by Bonar Law in the House of Commons, is to compel Turkey to carry out the terms of the peace treaty and to stop the massacre of Christians.

Judge John Edge Booth, a well known Provo attorney, died March 28, at the home of his daughter, Mrs. J. Lloyd Woodruff, Salt Lake City, after an attack of influenza. The deceased was born in Bedford-Leigh, Lancashire, England, June 29, 1847. He came to Utah in 1857 and received his education here, graduating from the B. Y. University, Provo, in 1907, with the degree of B. S. Since 1875, he has been practicing law. In 1899 he was appointed judge of the Fourth Judicial District, which office he held until 1913. He had been county attorney for Utah co., justice of the peace, member of the Utah State constitutional convention and legislature, mayor of Provo, member of the city council of that city, and had held several other public offices.

The independence of Syria was proclaimed March 8, by a congress held at Damascus, with Emir Feisal, son of the king of the Hedjaz, as king. Palestine is included in the new kingdom.

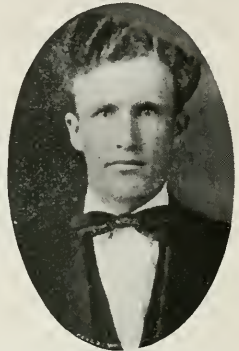
Mesopotamia is reported also to have declared its independence, with Emir Abysmal as king and Emir Zed as regent. Lebanon has adhered to this program and apparently a sort of Arab federation has been arranged. The British and French governments promptly notified Feisal that they could not recognize the validity of the action of the Damascus congress. On March 23, the newly proclaimed king ordered the French to leave Syria before April 6, and the Arab authorities at the same time invited the British to leave Palestine.

The Death of Mrs. Maria S. Burton, widow of Bishop Robert T. Burton, which occurred March 30, 1920, at the home of her daughter, Mrs. E. E. Wilcox, removes another of Utah's early settlers. She was born April 10, 1826, in Holliston, Mass., and was married to Mr. Burton in Nauvoo, Ill., Dec. 18, 1845. The young couple left Nauvoo in Feb., 1846, crossing the Mississippi river on the ice. In 1848 they started across the plains, and arrived

in Salt Lake Valley in the spring. Mrs. Burton was known among her relatives and friends as "Aunt Maria" and was noted for her good works of kindness and love. She is survived by seven children, twenty-nine grandchildren, and thirty-eight great-grandchildren.

A Tornado swept northeastern Illinois and a portion of Indiana, Missouri, and Wisconsin, March 28. Elgin, Joliet, the western outskirts of Chicago, and north shore and western suburbs were in the path of the storm, which destroyed hundreds of buildings, uprooted trees and demoralized railroad traffic and telegraphic and telephone communication, before dying out on the shore of Lake Michigan. Reports from Georgia, Ohio, Michigan, Minnesota, Kansas, and Alabama state that great damage was done in those states by the twister. Edgerton, a town near Fort Wayne, Ind., was completely wiped out. The loss of life is estimated at several hundred and the value of property destroyed is placed at \$6,000,000, the heaviest loss being at Elgin, Ill.

Milton J. Richardson, of Francis, Kamas, P. O., Summit co. Utah, son of Mr. and Mrs. J. W. Richardson, died Dec. 8, 1919, after two years' illness caused through an injury received while at Camp Lewis by a blow upon his head, in the company barber shop. So far, his friends have been unable to learn who did the cruel deed that caused his untimely death. Milton J. Richardson was born Oct. 16, 1889; was set apart by Prest. Heber J. Grant to go on a mission Jan. 12, 1910, which he filled honorably and gained many friends. He served twenty-six months, and returned in good health. He was a strict observer of the word of wisdom, a faithful Latter-day Saint all his life.



Germany was convulsed by a sudden revolution during the month of March, this year, when, March 13, a proclamation was issued deposing Friedrich Ebert, the president, and declaring Wolfgang von Kapp chancellor. Ebert fled to Dresden and then to Stuttgart. Spartacists and other radicals took advantage of the chaos that ensued, and proclaimed soviet governments in Hof, Schweinfurt, Mannheim, and some other places. Sanguinary fighting followed their attempts to gain control of the country. Berlin, Dresden, Kiel, Hamburg, were the scenes of fatal disorders. Von Kapp, having failed to receive the support he expected in Germany, and being without recognition abroad, resigned March 17, after having held the reigns of power less than five days. On March 18, Ebert was again in control, and von Kapp, it was reported, had committed suicide, but on March 23 the situation in the country was considered extremely serious. No less than 8,000 persons had been killed since March 13, and the Bolsheviki were gaining control everywhere.

Food shortage, as a result of a strike by railroad switchmen and enginemen, was the outlook in Chicago, April 8. In that city from eight to ten thousand railroad men were on a strike, and about 35,000 packing house employes were forced out of work by the shutdown. Idleness, on account of the strike was reported from Kansas City, St. Louis, Detroit, Los Angeles, and many other cities. The strike was not sanctioned by the officials of the big railroad brotherhoods, but was engineered by more or less irresponsible agitators who denounce the brotherhood officials for their alleged failure to force the railroads to pay higher wages. On April 9 Salt Lake, Ogden, and Southern Idaho cities were involved. On the Oregon Short Line 200 men walked out at midnight. Industries in many sections of the country

were forced to close down because of inability to obtain fuel and other supplies. The situation April 20 was becoming normal, most of the men having returned to work.

Professor Osborne J. P. Widtsoe, head of the English department of the University of Utah, passed away at the L. D. S. hospital, Salt Lake City, March 14. He suffered a stroke on the day previous and was taken to the hospital. Death came as a result of cerebral hemorrhage. Professor Widtsoe was born at Namsos, Norway, December 12, 1877. He came to Utah in 1883. He attended the Agricultural college at Logan and after his graduation went to Harvard university, receiving his degree there in 1905. He was ordained a bishop July 4, 1909. He has written many articles for church magazines and was associate editor of the *Juvenile Instructor* from 1906 to 1909. He was an able and faithful Church worker, member of the General Board Y. M. M. I. A., and a teacher of universal ability and force. He is survived by his wife, Rose Homer Widtsoe, and two children, Karine H., and Rosetta. He was a brother of John A. Widtsoe, president of the University of Utah.

Utah's total casualty list in the recent world war is officially reported as 1,006. Of these, 302—seven officers and 295 men—were killed, seventeen officers and 680 men were wounded, and seven taken prisoners. Of those whose lives were lost, three officers and 186 men were killed in action; one officer and forty-three men died of wounds; three officers and ninety-nine men died of disease. Seven men died by accident; one was drowned; one committed suicide; three died of other causes and five of causes undetermined. Idaho's total casualties numbered 1351, of which number 409 lost their lives and 933 were wounded. Wyoming casualties numbered 676, of whom 233 gave up their lives and 440 were wounded, three being taken prisoners and later repatriated classified. The distinguished service cross was conferred upon sixteen Utah soldiers, twenty-two from Idaho and four from Wyoming, and the medal of honor, the highest of all army awards, was conferred upon two Idaho men, the only two such awards in the group of states named.

Notable attendants at the nintieth general annual conference of the Church, April 5, were Wm. Jennings Bryan and Senator Robert L. Owen, of Oklahoma. The distinguished visitors entered the Tabernacle shortly before the afternoon session began and were given seats immediately in front of the stand. After the benediction they were introduced to, and cordially greeted by, President Heber J. Grant, the members of the Council of the Twelve, and other Church officials. They were then given a short organ recital, and, upon request of President Grant, made short addresses. Senator Owen complimented the Church, stating he had been inspired by his attendance at the conference. He said: "I was profoundly impressed with the religious spirit of this meeting. One thing about your organization I admire is the doctrine of labor, of Providence, of co-operation, of bringing the great power of Christ's Spirit to move to do the things necessary for happiness."

Mr. Bryan stated that he had cancelled three of his speeches in Los Angeles in order to come to Salt Lake, though he said at that time he didn't know why he did it. He said that he had now discovered that it was to attend the conference and that the things he had heard had been on his mind for many years.

"The whole basis of your speaking," he said, "is my speech, Back to God. What the world needs today is a whole-hearted, whole-minded belief in God. I was thinking this afternoon as I recognized the spiritual inspiration of this conference that if we could have this kind of a conference at Chicago and San Francisco, there would be no grievous mistakes made, because their standards would square with the things of God."

T. W. Tanner, of the Vermont conference, writes from Burlington, Vermont, January 24: "The *Era* is a magazine we look forward to with pleasure. We get many new ideas, and new testimonies, and renewed courage from reading its pages. The performance of our duty is made easier after reading its contents."

Andrew M. Anderson, Secretary and Treasurer of the Rexburg Building and Loan Company, Rexburg, Idaho, writes under date of April 8: "I take this opportunity to express my appreciation of the *Era*. It has comforted me in the service, both in America and France, and strengthened me in the mission field. There is no better magazine."—*Andrew M. Anderson*.

P. A. Bushman, Holbrook, Arizona, writes under date of January 28: "We live on ranches from 30 to 45 miles south of Holbrook, and the *Era* is the most interesting visitor we have."

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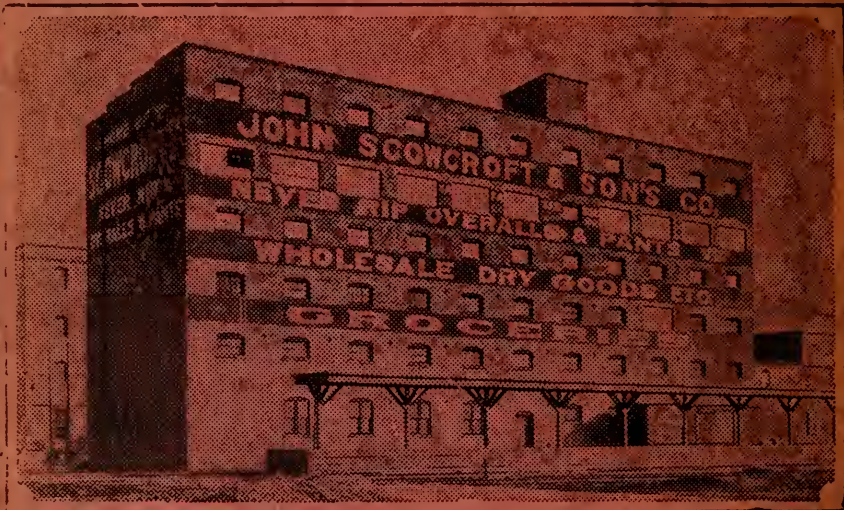
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